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LOVE AND PARENTAGE,
APPLIED TO
The Improvement of Offspring
13,
INCLUDING
IMPORTANT DIRECTIONS AND SUGGESTIONS
TO
LOVERS AND THE MARRIED
CONCERNING THE STRONGEST TIES AND THE MOST MOMENTOUS
RELATIONS OF LIFE.

BY O. S. FOWLER, ✓

~~His~~
PRACTICAL PHRENOLOGIST.

~~~~~  
AND ADAM BEGAT A SON IN HIS OWN LIKENESS, AFTER HIS OWN IMAGE.  
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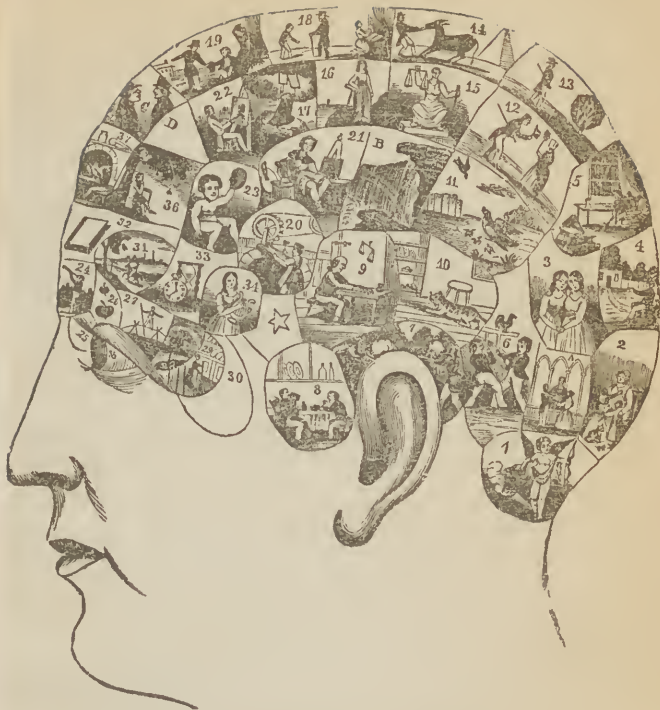
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DEDICATION.

To all who have ever tasted the sweets of Love ; or felt its sting ; or consummated its delightful union ; or who anticipate its hallowed cup of tenderness ; or expect to fold its "DEAR PLEDGES" in parental arms—more especially to WOMAN, the very embodiment of this angelic emotion—to AIL who would enjoy its heavenly embrace, avoid its pangs, or render their prospective children HEALTHY, and TALENTED, and LOVELY, I dedicate these love-inspiring pages.

THE AUTHOR

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NUMBERING AND DEFINITION OF THE ORGANS

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|------------------------------------------------|--------------------------------------------|
| 1. AMATIVENESS, Sexual and connubial love. | 21. IDEALITY, Refinement—taste—purity. |
| 2. PHILOPROGENITIVENESS, Parental love. | B. SUBLIMITY, Love of grandeur. |
| 3. ADHESIVENESS, Friendship—sociability. | 22. IMITATION, Copying—patterning. |
| 4. UNION FOR LIFE, Love of one only. | 23. MIRTHFULNESS, Jocoseness—wit—fun. |
| 5. INHABITIVENESS, Love of home. | 24. INDIVIDUALITY, Observation. |
| 6. CONTINUITY, One thing at a time. | 25. FORM, Recollection of shape. |
| 7. COMBATIVENESS, Resistance—defence. | 26. SIZE, Measuring by the eye. |
| 8. DESTRUCTIVENESS, Executiveness—force. | 27. WEIGHT, Balancing—climbing. |
| 9. ALIMENTIVENESS, Appetite, hunger. | 28. COLOR, Judgment of colors. |
| 10. ACQUISITIVENESS, Accumulation. | 29. ORDER, Method—system—arrangement. |
| 11. SECRETIVENESS, Policy—management. | 30. CALCULATION, Mental arithmetic. |
| 12. CAUTIOUSNESS, Prudence, provision. | 31. LOCALITY, Recollection of places. |
| 13. AFFROBATIVENESS, Ambition—display. | 32. EVENTUALITY, Memory of facts. |
| 14. SELF-ESTEEM, Self-respect—dignity. | 33. TIME, Cognizance of duration. |
| 15. FIRMNESS, Decision—perseverance. | 34. TUNE, Music—melody by ear. |
| 16. CONSCIENTIOUSNESS, Justice—equity. | 35. LANGUAGE, Expression of ideas. |
| 17. HOPE, Expectation—enterprise. | 36. CAUSALITY, Applying causes to effects. |
| 18. SPIRITUALITY, Intuition—spiritual revelry. | 37. COMPARISON, inductive reasoning. |
| 19. VENERATION, Devotion—respect. | C. HUMAN NATURE, perception of motives. |
| 20. BENEVOLENCE, Kindness—goodness. | D. AGREEABLENESS, Pleasantness—suavity. |
| 21. CONSTRUCTIVENESS, Mechanical ingenuity. | |

PREFACE.

EARLY impressions are indelible, are all powerful. And the earlier, the more so. Yet how few carry this principle back to PARENTAGE, its first, and most eventful application—to the influences, on offspring, of the various conditions of parents at the time the former receive being and constitution from the latter. To develop those laws which govern this department of nature, and analyze its facts—to show *what* parental conditions, physical and mental, will stamp the most favorable impress on the primitive organization, health, talents, virtue, &c., of yet uncreated immortals, and what must necessarily entail physical diseases, mental maladies, and vicious predispositions, constitute our subject matter. It consequently involves, not their animal life and death merely, but also their mental life and *spiritual* being; and is therefore among the most momentous subjects which can possibly engross human attention; as well as one which parents *must understand* in order to confer on offspring the highest physical, intellectual, and moral endowments and capabilities in the power of parentage to bestow.

These exalted considerations dictated this work; and if it enables a few parents only to endow their children, by nature, with a strong and healthy physical, a high mental, and a powerful intellectual constitution, Infinitude alone can measure the good that will result therefrom, not merely to these children themselves, but also to their descendants for many generations to come.

A tributary object is to show all who have entered, all who may enter, the connubial relations, how to enlist, cement, perpetuate, or re-kindle, as occasion may require, those tender feelings of conjugal affection so incalculably promotive of both parental happiness, and human endowment. This consociation of "Love and Parentage," is new ground, but the only

correct one, because both are twin sisters by nature, and so reciprocally related, that to promote either, is thereby to augment the other.

In treating this subject thoroughly, and yet adapting it to popular reading, the Author encountered the utmost difficulty, partly inherent, but mainly consequent on that prudery which characterizes and disgraces American taste. But to have minced, would have spoiled. No middle ground remained between its scientific exposition, and entire abandonment. He has, however, taken special pains to render his *style and manner*, propriety in which is even more essential than in subject matter, perfectly unexceptionable to even fastidiousness itself. How far he has succeeded in this most arduous task, he leaves his readers to judge, and any who can accomplish it better, to make trial; but earnestly solicits, at least before being condemned, one special favor—RE-PERUSAL—as aiding its full comprehension, and doubtless pleasurable. Still farther to obviate all possible objection, he has embodied in a supplement, entitled “Evils and Remedy of excessive and perverted Amativeness, including advice and warning to the married and the young,” matter intimately related to this volume, and originally designed to accompany it, which those who wish can order by mail, as per advertisement.

Still depraved minds may perhaps even yet make a corrupt use of the momentous truths herein embodied, as they can any and every thing else. Yet here pre-eminently,

“Evil is to him who evil THINKS.”

But “to the pure, ALL things are pure.” Whatever it is improper, in and of itself, for man to know, God will effectually hide from his restricted vision; whereas, by almost *compelling* parents to put their own mental and physical states, at this period, side by side with the characters of their children, he literally *thrusts* this whole matter upon their cognizance; thereby *virtually commanding* them, in the name of *parental love*, to investigate, in order to apply, the laws and facts of parentage to the consummation of their own happiness, in effecting the

highest possible endowment of their dearly beloved offspring. The *propriety* of so doing, then, what pure or intelligent mind will question, or for a moment doubt its *imperious obligation*. Is it our solemn *duty* to fulfil the great command of the Bible and destiny of our nature, to "multiply and replenish the earth," and is it not a constituent part and parcel of this very duty to confer on offspring the highest natural capabilities and prerogatives in the power of parentage to bestow? Is it improper to investigate these laws, in order thereby to secure results thus glorious, and is it not much *more* so to marry, and become parents? Nor can that squeamishness which would discard this subject, be justified in *any* ground, philosophical or moral. Of necessity, believers in the Bible must either admit the propriety of our subject matter, or else condemn hosts of passages as far more improper. Would this book of morals so often and so emphatically portray parental influences, unless to enjoin the propriety, and even *duty*, of their investigation and application?

While, however, the Author pities those who condemn this subject, he yet accords to them that prerogative of thinking and acting for themselves, which he also claims to himself. "To his *own* master," each "standeth or falleth."

But WOMAN be the final umpire. Deeply interested in what ever appertains to offspring, mothers especially may and should read these pages. *They will*, and to their decision we bow, because truly modest, yet not fastidious. Nor need maiden purity blush to read more than to approach the hymeneal altar.

But why detract from its inherent dignity and importance, by continuing its defence? Cavillers deserve no farther notice. Hardly this. Our mission 's from God, and this volume is the missionary. Beware how ye hinder it, lest ye be found to fight against truth, against humanity, against *God*; but bid it God's speed ye who would advance the most glorious cause on earth?

When, but *only* when, mankind properly LOVE and MARRY and then rightlv GENERATE, CARE, NURSE and EDUCATE their

children, will they be in deed and in truth the holy and happy sons and daughters of the "Lord Almighty," compared with those miserable and depraved scape-goats of humanity which infest our earth. Oh! the boundless capabilities and perfections of our God-like nature! Alas, its deformities! Behold in these pages the means of developing the former, of obviating the latter!

N. B. So reciprocally is every department of man's domestic relations interwoven with all the others, that, to treat either separately, is imperfectly to present them all. This has compelled the Author either unduly to swell this volume, by copious extracts from his other works on "Matrimony," "Hereditary Descent," and kindred subjects, or else to make frequent references. He has chosen the latter, but hopes, ere long, to embody in a connected form, 1st, **SEXUALITY**, or the mental and physical characteristics and differences of the sexes: 2d, **THE FAMILY**, or the power, and right exercise, of the domestic affections, including recipes for rendering the family perfectly happy: 3d, **LOVE AND MATRIMONY**; their nature, effects, laws, and conditions, and the choice of congenial companions, or what dispositions, temperaments, &c., are adapted to live happily together, and what are not; including Courtship, and the means of promoting conjugal affection: 4th, **THE EVILS AND REMEDY** consequent on the perversion of this element, and how to prevent unfaithfulness and licentiousness: 5th, **HEREDITARY DESCENT**, its laws and facts, applied to the improvement of mankind, including the effects, on offspring, of different existing conditions in parents: 6th, **MATERNITY**, or the influences of the various states of the mother's physiology and mentality, on the forming minds and bodies of children before birth, including **LABOR, NURSING, and INFANTILE REGIMEN and EDUCATION**. It is high time this whole matter of the domestic relations was treated fully and scientifically; and as nothing but Phrenology can develop it, such a work would be incalculably valuable, and should be incorporated into the minds of all who have formed, or may hereafter consummate, the conjugal and parental relations. Of the time of its appearance, due notice will be given; till when, subscriptions will not be received. "**Maternity**" will be published first probably soon.

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INTRODUCTION.

THAT its PARENTAGE determines whatever is CONSTITUTIONAL in the nature of every herb, tree, fruit, animal and thing endowed with life—its shape, texture, aptitude, characteristics, and whether it shall be strong or weak, sweet or sour, good or bad, &c., throughout all that is primitive in its nature—is a law of things, governing man, as well as brute and herb; that which gives existence, by virtue of its own inherent power, also determining whether its products shall be herbs, or trees, or animals, or human beings, and of what kind, and thereby their anatomical structure and physiological constitution; their original strength or feebleness of body and mind; their predisposition for virtue, or hankering after vice—all that goes to constitute the sum total of their natural characters; because in begetting any part of the primitive constitution of animal or thing, it begets all. The whole or nothing, is the only correct philosophy, the only matter-of-fact—every other doctrine being too self-evidently absurd to require refutation. Its law is, "EACH AFTER ITS KIND." "Like parents like children." "In their own image beget" they them. In what other can they? How can a corrupt tree bring forth good fruit?" How can animal propensity in parents generate other than depraved children, or moral purity beget beings other than as holy by nature as those at whose hands they received existence and constitution? Nor do any but parental influences enter into the formation of the constitutional character. Nor "each after its kind" merely, but "after its kind" at the time the being or thing received existence. That is: as are the parents, physically, mentally, morally, when they stamp their own image and likeness upon progeny, so will be the constitution of that progeny. True, education may modify, direct, increase, diminish, &c.; but remodel what is CONSTITUTIONAL it never can, nor either create nor eradicate any primary capability or quality of any animal thing. Though,

"Just as the twig is bent the tree's inclin'd,"

yet the bramble cannot be bent to bear delicious peaches, nor the sycamore to bear grain. Education is something, put PARENTAGE is EVERY THING; because it "DYES IN THE WOOL," and thereby exerts an influence on character almost infinitely more powerful than all other conditions put together, maternal before and after birth not excepted. This is the "ORIGINAL SIN," the "ADAMS FALL," to which is blindly, but justly, ascribed most of that depravity of children, over which parents mourn, and most of the sinfulness and consequent suffering of mankind. This is the great sower of humanity. If it sows tears, humanity reaps sorrow—reaps the whirlwind when it sows the wind; but its good seed bears fruit a hundred fold, to the glory of God in the highest happiness and perfection of his creatures, here and hereafter; for, parentage determines the character and happiness in this life, and thereby in that which is to come. It alone can lay the axe of reform at the root of the

tree of all sin, and replant again those trees of Eden which shall bring forth fruit for the salvation of the world ! Nor can that corrupt and bitter stream of human depravity and woe now bearing on its dark waters most of the imperfections, sinfulness, and sufferings of mankind, be purified and sweetened, except at its fountain head. There it may be—must be, if at all. Morality may weep in anguish ; Christianity may preach and pray ; education may teach ; and philanthropy may labor ; but it will all be comparatively in vain till parentage takes up the herculean labor of human reform and perfection.

Thoughtless mortal ! sport not on the brink of relations thus momentous ! By all the happiness your children are capable of experiencing, if endowed, constitutionally, with the very perfection of our nature, without spot or blemish, mentally or physically, more than if sickly, depraved, and miserable by nature, I conjure you, before you allow the first goings forth of love, to learn what parental conditions in you will confer so great a boon on the prospective bone of your bone, and flesh of your flesh ! By all the happiness it is possible for you to enjoy here and hereafter in your children, or for them to enjoy in themselves and their descendants, if they should be beautiful, healthy, moral, and talented, instead of diseased and depraved, is it your imperious duty to impart to them that physical power, moral perfection, and intellectual capability, which shall shed such a halo of glory on all concerned ! Prospective parents ! oh, pause and tremble ! Will you trifle with the dearest interests of your own children ? Will you, in matters thus momentous, headlong rush

“ Where angels dare not tread,”

seeking only mere animal indulgence ? Well might cherubim shrink from assuming responsibilities thus momentous ! Yet, how many parents tread this holy ground completely unprepared, and almost as thoughtlessly and ignorantly as brutes—entailing even loathsome diseases and sensual propensities upon the fruit of their own bodies ! whereas they are bound, by obligations the most imperious, to bestow on them a good physical organization, along with a pure moral, and strong intellectual constitution, or else not to become parents ! Especially since it is easier to generate human angels, than devils incarnate.

Once more : Words are utterly powerless to portray the amount, the aggravation, and the almost universality, of the perversion of that element, designed expressly to perpetuate our race. Nor can any other means whatever obviate or prevent either this perversion or its consequent misery, but sanctifying this propensity. To arrest its terrific current, is impossible, because its flow is a part of humanity itself. Nor need we. Only to purify and direct. Moral reform efforts fruitlessly attempt the former ; this work proposes the latter ; by the simple but effectual instrumentality of properly directing the love, and promoting the affections

LOVE AND PARENTAGE,

&c. &c.

CHAPTER I.

PARENTAGE AS TRANSMITTING ITS VARIOUS PHYSICAL AND MENTAL CONDITIONS AND QUALITIES TO PROGENY, BY MEANS OF THE NATURE, FUNCTIONS, AND ADORNING INFLUENCES OF LOVE.

LOVE

Is the fulfilling of the law. Angels love, and are lovely, and those that love most, are most godlike; for "God is love." Nor is this Divine sentiment unknown to man. It forms a constituent element of his primitive constitution. None are wholly destitute of its charms, of its sweets. Blot it from the soul of man, and you blast his nature!

But, there is a "friend that sticketh closer than a brother." There is a tie *stronger than life*. It is that oneness of soul "which binds two willing hearts" indissolubly together, and makes "of them twain one flesh." Connubial love! Thou "holy of holies" of human emotions! Thou queen of earth! Thou glorious sun of our nature! Thou garland of terrestrial loveliness! Thou solace and sanctifier of man! Thou life and soul of woman! Thou precious relict of Paradise! Thou Paradise itself! Oh, God! We thank Thee for emotions thus holy; for bliss thus divine! We bless Thee for a foretaste of heaven so rich, so enchanting! The gold of Ophir, the nectar of Eden—all earthly blessings—are but as stars, and this the sun! But, oh! forgive and restore, for we have sinned against so great a blessing! Our souls are almost barren, which should bear this food of angels in such rich abundance! Take away our "wild olive tree," and ingraft thereon the fruit-tree of true love! and oh, earth! hear thou this chorus of heaven, and join herein!

SECTION I.

ADAPTATION OF PARENTAGE, AND FUNCTION AND LOCATION OF AMATIVENESS.

Parentage perpetuates our race. Ditto all things endowed with life. Its efficiency. Its wisdom. Effected by a primary faculty of mind. Amativeness. Appearance when large. Illustrated by an engraving of Aaron Burr. A state prison female. Patty Cannon. Appearance when small. Illustrated by engravings of Osceola, and an infant. Skull of an old maid. Its location in the cerebellum admitted. Effects on husbands and wives when large. Ditto when small. Its legitimate function pleasurable only. Its perversion painful only. Importance of knowledge touching this matter. This the object of the volume.

PARENTAGE perpetuates our race. Besides re-supplying the ravages of war and pestilence, of death in all his insatiate cravings, it even far outstrips him in swiftness, and rises above him in might, literally *defying* his power to annihilate the species. Man *will* multiply, the earth *will* be replenished, in *spite* of him!

What magnificent results, from an arrangement so simple! Wasies, but yesterday desolate, to-day it is beginning to people, and anon will have crowded with homes, hamlets, villages, and cities, swarming with countless millions, and teeming with life and happiness. It plants its seeds of humanity upon solitary islands, and then fills them with throngs of busy occupants. It sends its hardy progeny almost to the icy poles, to multiply in spite of all that is terrible in the utmost of cold, and wind, and storm. Anon, it takes possession of the tropics still urging on its grand process of propagation, though melted to weakness, and scorched to blackness. In *s'*, wherever life can be sustained, thither does or will this prolific principle send the swarming trophies of its power to "multiply, and re-

plenish the earth," till it is literally *full*. But for this, or a kindred arrangement, our earth would have been a solitary waste, without one living soul, except the first parents of our race, to have enjoyed its beauties and its bounties. Even beast, bird, fish, reptile, insect—animal life in every form and grade, other than the first God-created pair—would have had no existence; and all the adaptations of water, air, and earth, to their subsistence and happiness, would have been in vain. Even the entire vegetable kingdom would have passed away in its very infancy, to return no more forever; because re-production here also is effected by that same great principle of parental agency which obtains in the world of animation and sense.*

Considering, then, either its extraordinary efficiency in reproducing such vast hordes of herbs, trees, animals and human beings—at the same time that it multiplies our race, it also augments the means of re-supplying their constantly returning wants—or its own philosophical beauty or perfection, surely no department of creation evinces more the very *infinitude* of His concurrent wisdom and goodness who made all things, than this arrangement of parentage; nor is *any* more promotive of human progression in numbers and happiness; for it is the beginning and foundation of all the interests of man—those myriads of human beings who have thus far inhabited our earth, and the millions that now enjoy its luxuries, each being but the products of this great contrivance, as will be all those who, in all coming time, may rise up, in successive generations, to people this world and another.

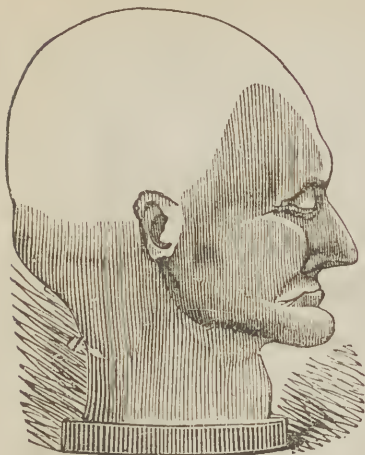
* To become fruitful, any and every kind of seed must of necessity have a male and female parent, and the pollen of the latter receive impregnation from the former; just as must the eggs of fowls, fishes, &c., before they can bring forth their chick or spawn. If this idea should be new to any reader, he will find its investigation exceedingly interesting. But, however instructive and philosophical this whole subject, yet, as this work proposes to discuss it as applied to *MAN ONLY*, these its other applications are dismissed with this passing allusion to their existence merely.

Nor is an end thus important, thus all essential even to human existence, left to be carried forward by intellect or morality alone; it is enforced by all the resistless authority of a *demand* of our natures. "Be fruitful, and multiply," is a *law of our very being*, written in ever-living characters upon our *primitive constitutions*. Otherwise man—all that lives—would soon cease to be! As, in case he had been created without appetite or hunger, left to eat what and when his other faculties dictated, he would probably never have known that he required food; or, knowing, might have forgotten to eat for days together; or been too penurious, or too intent on other avocations; and hence have inevitably starved; and thus of breathing, sleeping, reasoning, &c.; so without some *primary faculty* devoted expressly to propagation, how few, even of our own selves, would ever have been born? Or, destitute of its promptings, how many of us would voluntarily subject ourselves to all the expense, trouble, and various pains, consequent on bearing and rearing children? Not one in thousands, especially of mothers. We probably should never have known even the use of some of our organs, and certainly could never have used them. Blot this faculty from the soul of man, and it is doubtful whether even *another generation* would be brought forth to carry on that ceaseless din of business, happiness, and life, with which this arrangement compels all earth to teem, and all time to subserve. Hence, that same Infinite Wisdom which devised this arrangement of parentage, has ingrafted it upon a *primary element* of the human mind, the promptings of which form a constituent and *necessary* part and parcel of human existence, in order that it may be *effectual* in subserving its end.

This faculty is called AMATIVENESS, and is adapted to man's parental organs, and male and female constitution and relations, and they to it; so that the action of either calls the other also into exercise, on account of the reciprocity existing between them; love being the mental emotion, and this inducing that parental function which perpetuates our race.

That this whole range of mental operations is exercised by means of a cerebral organ, located in the cerebellum, is here assumed, it having been demonstrated in the Author's other works.

When this organ is large, or very large, it fills out the head between and behind the ears, and enlarges the top of the neck. It is immensely developed in the accompanying engraving of Aaron Burr, who was one of the most extraordinary men of his own age or any other, for its manifestation in character

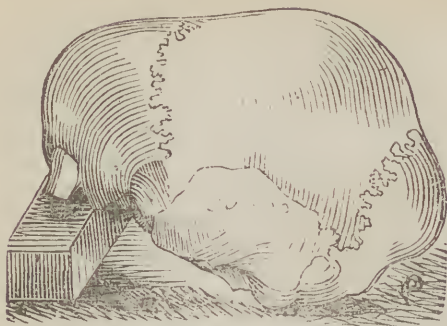


No. 1.—Aaron Burr.

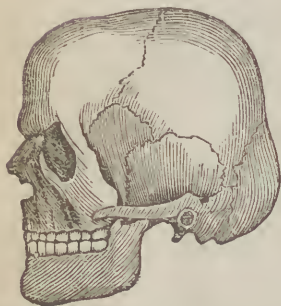
It is also large in the accompanying engraving of a "State Prison Female, copied from a work on Marriage by L. N. Fowler, as drawn from her head in the Auburn Prison, where she was sent solely in consequence of her total and shameless abandonment in this respect; as well as in that of Patty Cannon, who was notorious for its manifestation, and lived habitually *in and by* its unrestrained indulgence, and had a remarkable faculty of captivating the opposite sex thereby." [See *American Phrenological Almanac for 1841.*]



No. 2.—State Prison Female.



Patty Cannon.—No. 2.



No. 4.—Amativeness very large.

When it is very large, and Parental love is small, the hind head rises almost perpendicularly above the back of the neck, as seen in the annexed engraving.



No. 5.—Osteola.

When this organ is small, the head, on a line with the eye and top of the ears, projects far back over the nape of the neck, slopes in, and becomes narrow as you descend—as



No. 6.—Infant.

seen in the above engraving of Osceola, the former Chief of the Seminole Indians. This form of head obtains in most infants. See the back of their heads, and you will perceive them generally to be very similar to that represented in the accompanying engraving.



Skull of an Old Maid at Sixty.

It is also small in the annexed engraving of the skull of an old maid of sixty, in whose character this faculty was almost wholly wanting. The array of demonstrative proof establishing the existence and location of this organ in the cerebellum—

a location peculiarly adapted to its office—is so great as to have *compelled* its admission by most scientific men.

Connubial love and attachment to the opposite sex, are in proportion to its size and activity. The husband in whom it is active, and directed upon his wife, loves her with proportionate intensity and fervor; dotes upon her, cherishes and protects her, almost idolizes her, and does what he can do to render her happy; but when feeble, or not directed towards her he cares little for her, serves her with reluctance, seldom bestows marks of affection on her, mostly leaves her to take care of herself, perhaps cordially hates and literally abuses her

So, too, the wife in whom this element is strong, active, and directed upon her husband, thinks the world of him, his society, advice, services, and caresses; is blind to his faults, but overrates his virtues; is completely devoted to his interests, and esteems it a privilege to promote his happiness, even at the sacrifice of her own; literally living in and for him, and desiring nothing as much as reciprocity of affection; but when feeble, or not exercised towards him, she magnifies his faults, depreciates his virtues, disregards his advice and happiness, is unwilling to be beholden to him, refuses his marks of affection, and literally loathes his embraces. It also renders man fond of woman as a sex, and causes him to appreciate and love the feminine in proportion to the intensity of its normal action, and *vice versa* of woman as regards man.

Its exercise, therefore, becomes a *duty*. As no department of our nature was made in vain, so this was not created to slumber, like the foolish virgins, its lamp unfed and gone out. We are under a *moral obligation*, solemn and imperative, *to become parents*, and thus fulfil this high function, this exalted destiny of us all; nor can they attain the perfect stature of men and women, who do not.

Taking its dignified rank, then, among the primary elements of the human mind, its proper exercise, like that of every other function of our nature, is promotive of happiness, and in a pre-eminent degree. As, in the proper exercise of the eye, or in and by the very *act* of seeing, we naturally experience a great amount of pleasure; and thus of eating, breathing, accumulating, talking, sympathizing, constructing, remembering, reasoning, worshiping, &c., throughout every function of our whole nature: so the legitimate exercise of this faculty is designed and calculated, in and of itself, to yield a great amount of pleasure, *besides* that experienced by its living products. Indeed, happiness, both in its own independent exercise, and in every other department of our nature, is its sole end and aim, its only constitutional product. More. Besides that wide range of pleasure consequent on its *own individual* action, it furnishes

to Parental Love the only objects capable of calling forth its full-toned and pathetic energies; which, thus roused and quickened, calls industry into new and more powerful action, in order to provide for their constantly returning wants; adds increased zest to Appetite in feeding and eating with them; pleasantly re-augments Cautiousness to guard, provide, and care for them; fans the ready spark of Approbativeness into a blaze of delightful action in hearing them praised; redoubles the action and consequent pleasure of Language, by furnishing new listeners and talkers, and those the most delighting and delighted in the world; provides reason with new listeners to its logic, and new "ways and means" for promoting their happiness to be planned and executed, as well as opens up a new and vast field for contemplation; presents Mirthfulness with new and most amusing subjects of merriment, and incentives to laughter; furnishes Benevolence with new objects of sympathy; Devotion with new subjects of prayer, and pupils of religious instruction; Authority with new and obedient vassals; Hope with new and most enchanting buds of promise; and thus of every other faculty of man; thereby redoubling, a thousand times over, their action, and consequent enjoyment. Reader, when you grasp this subject in all its bearings, you will see *why* Love and its accompaniments, exert so *all-powerful* an influence over the weal and wo of man; *how*, when well directed, they swell the placid stream of human happiness from the rivulet to the mighty river; gently irrigating the whole vale of life till its enriched soil bears, in full perfection, every flower, every fruit, every sweet, which the exhaustless capabilities of our nature can experience. Nor, in all probability, has the most happy of mortals in the domestic relations, ever yet experienced a hundredth part of that flowing tide of perpetual pleasure which this element is designed and calculated to pour forth upon every son and daughter of the human family. Behold how inexpressibly happy it renders some who neither understand its laws, nor apply intellect to its guidance, and that with even only moderate physical and mental endowments.

How much more, then, mankind in after ages, who shall both understand and apply its laws, and possess an organization incalculably superior to any now attained!

But, like all the other elements of our nature, it has its *laws* and they, broken, inflict pain, and pain proportionate to the pleasure consequent on their obedience. Nor could the eloquence of angels portray the agony of body and the torture of mind caused thereby. Families gone into perpetual mourning for a dissolute son! Talents, moral worth—all that is noble and God-like—forever blasted—offered up a living sacrifice on the altar of lust! And by the uncounted million! Confiding daughters of virtue defiled, and sent into hopeless bondage, for a short but most miserable existence, in the land of shameless prostitution! All the nectar of female loveliness and bliss turned into the bitterest gall our natures can drink, and in thickening draughts without number! Husbands and wives innumerable estranged, and rendered intolerably miserable for life! Our *race*, even, corrupted, debased, depraved, and tortured, in ways without number, and degrees beyond computation! Oh! if one deep, continuous wail of the wo caused thereby, could break upon the ears of all flesh, ten thousand thunders could not be heard! All would exclaim, “Where is the ark of virtue and safety?” Oh youth! pause and tremble, for you walk upon the very verge of this frightful precipice, ignorant of impending danger! Oh! take this friendly warning. And, ye who have sinned and suffered, *sound the alarm*. SCATTER LIGHT! IMPART KNOWLEDGE! We *may*, perchance, light upon the observance of these laws without understanding them, and should if our natures were unperverted; but infinitely better with. Concerning no other faculty, probably, exists an equal amount of ignorance and perversion—of violated law, and consequent suffering. On no other subject do we equally need that information which it is the one specific object of this work to impart, namely, to show *what* exercise of this function will secure the highest happiness it is capable of bestowing, and what must necessa-

rily induce suffering, if it shall disclose which, it will become a great public benefaction. Bear in mind that it comes to *increase* these pleasures, not to abridge them. Let us, then, proceed to investigate this incalculably momentous subject with clean hands and pure souls, and in order to augment our *virtue and happiness*, and escape all the terrible consequences of its perversion.

SECTION II.

THE PHILOSOPHY OF PARENTAGE, OR MODUS OPERANDI BY WHICH IT STAMPS ITS "OWN IMAGE AND LIKENESS" ON PROGENY, ILLUSTRATED BY ITS FACTS. ILLEGITIMATES.

Progeny inherits the constitutional character of parentage. Ditto the particular conditions existing at this period. Magnetism the instrumentality. The origin of all that grows analogous. Its quo modo, that relation existing between all the secretions and the state of body and mind for the time being. This secretion especially. Facilitated by the location of Amativeness. Illustrative supposition. How the parental physiognomy is transmitted. Respective offices of paternity and maternity. Facts. Congenital history of an idiot, as related by George Combe. Daughter of a distinguished judge. Ditto of a maimed whaleman. Consumptive and other diseases at birth. Jacob's peeled rods. Illegitimates. Summary appeal to parents.

THAT progeny, vegetable, animal, and human, both derives its primitive constitution, physical and mental, from its parents, and also resembles its parental nature, is a conclusion established by the universal FACT, that the products of all genera, species, and individual things reproduced throughout the vast range of creation, "take after" their parentage; those of man being human beings; of whales, whales; and of every animal, tree, herb, and thing, being similar to its parent animal, tree, herb, or thing. To perceive that the natures of children are

but the perfect *transcripts and blendings* of those of their parents, requires neither the learning of a Burritt, nor the philosophy of a Bacon, but is a conclusion *thrust* upon us by universal observation and experience.

Nor is this department of nature left to chance. Like every other, it is governed throughout, even to its minutiae, by its *laws*, one of which is, "*each after its kind.*" Else, our children might be born brutes, or trees, at perfect random. But this law renders them *like their parents*, and thereby preserves the unity of both our own species and every other. This great law of things, "Hereditary Descent" fully proves and illustrates in any required number and variety of cases, showing that progeny *inherits* the constitutional natures and characters, mental and physical, of parents, including pre-dispositions to consumption, insanity, all sorts of disease, &c., as well as longevity, strength, stature, looks, disposition, talents — *all* that is *constitutional*—and in those various *degrees* in which they obtain in parents, and even *derive* every physical, intellectual, and moral element and shade of character directly from similar ones in parents. From what other source do or *can* they come. Indeed, who can *doubt* a truth as *palpable* as that children *inherit some*, and if some, therefore *ALL*, the physical and mental nature and constitution of parents, thus becoming almost their *fac similes*.

Moreover: for precisely the same reason that they inherit the constitutional or permanent character of parentage, do they also take on those *particular* parental conditions existing *at the time* they received being and character. In other words: as they inherit the *constitutional* character of parents, so when circumstances excite even feebler faculties in the latter to temporary predominance long enough to affect the character of those materials employed in the manufacture of life and mentality, children imbibe along with their very being these *temporarily* prevailing characteristics of parentage by the action of that same great law which transmits the permanent physiology and

mentality when *they* predominate. That is, the mental and physical character *then existing* in parents, is fully and completely transmitted to offspring. (See Appendix A.)

But *how* transmitted? By what *instrumentality* is either the constitutional, or the temporary, character of parentage transmitted to offspring? *By magnetism,** through the instrumentality of the *secretions*, and their intimate relation to

* Magnetism, or electricity, or galvanism, all only different names for the same thing differently applied, is now generally conceded to be the grand agent or instrumentality of life in all its forms, all varieties of human, animal, and vegetable life included—the bones, muscles, organs, &c., being only the ropes, pulleys, and tools, while this is the master workman, or grand executive, of every animal function and mental exercise. When applied to grain, roots, herbs, &c., it accelerates their growth a thousand per cent. Animals, also, are found to be organized on the principles of the galvanic battery, and to generate those positive and negative forces, the alternation and expenditure of which produce every motion and function of nature. [See Am. Phren. Journal, 1845, pp. 129 and 359.] Strongly corroborative of this doctrine is the fact established by the experience of most persons who have suffered the amputation of a leg, for example, in feeling pain in the foot, or where the foot would have been if still on—a fact perfectly explainable by the doctrine of a magnetic organization as well as anatomical, but on no other; on the ground that amputation destroyed the anatomical organization, but not the magnetic.

If this doctrine is true, then it is the magnetic constitution of the materials employed in imparting life, which gives them their vitality, efficiency and power to produce character. And what agent equally befitting this function—equally subtle, ductile, transferable, efficient, and all-pervading—every thing required for transmitting this vital or magnetic nature of parentage to the offspring with all that accuracy and minuteness actually attained? Still, be this agent what it may, probably nothing will furnish us with a better illustration of its power and *modus operandi* than magnetism.

both body and mind. The *law* that governs this whole matter seems to be somewhat as follows: Man has a *two-fold* organization; the one, anatomical—the other, magnetic or vital which are intimately interwoven throughout; the latter, by means of its affinities and natural superiority, controlling the form, texture, &c., of the former, and secures its action through the instrumentality of various magnetic connexions, depots, &c., called *poles*, which, put in action, produce and constitute all the phenomena of life. This magnetic constitution has two great central poles; the one, in the head—the other, in the chest. This magnetic nature of parentage is imparted to the germ of life, or embodied in it, only that it is yet folded up or concentrated in that great central pole in the chest, where embryo life commences, and then deposited, by that function which imparts being, in the place provided for its nutrition, where, also, nature has stationed a full supply of maternal vitality, to feed it till it can germinate, as does the egg when subjected to incubation, or seeds supplied with terrestrial magnetism.

If this theory requires confirmation, it has it in the *analogy* existing between the generation and the germination of all that live and grow, from the most inferior vegetable, up throughout all gradations of animal and vegetable life. Seed, animal, child, all require the intercourse of male and female parents, from whom they all receive that vital germ which embodies and constitutes their entire character. All grow, and grow much alike. The human germ bears a resemblance to that of fowls so close as to be called ovum, the Latin for egg, and even has that nutritious deposit called yolk, which serves instead of the stomach; though that of the egg contains *all* the nutriment required for incubation and formation, while one in the human germ sufficiently large to sustain it several months, besides forming all its complicated parts, would be exceedingly inconvenient; and hence it receives its nutrition into this stomach from the maternal placenta, as do all species of the mammalia, and for a kindred reason. See, also, the male and female spawn of fish, and their analogy to the ovaries of all mamma-

malia animals Quite analogous is the germination of all grains, seeds, roots, nuts, &c.; their body, bulb, root, meat, &c. being to them what the yolk is to the egg, and the placenta to the young mammalia, namely, furnishing nourishment till they can put forth their roots and draw it from the ground. That they, in common with eggs, *contain* nourishment, is evident from the fact that they *impart* it when eaten; yet germination consumes it, and unfits them for food. Now, since true analogy is a *certain* guide to truth, and since so striking an analogy exists between the generation and germination of all seeds, nuts, grains, vegetables, &c., and the egg, and between the latter and all mammalia animals, may we not *rest* upon correct inferences drawn from this law? Still, strong as it is, those not content to receive instruction from it in this important respect, should bear in mind that it furnishes a good *illustration* of that *fundamental basis* on which proceeds the generation and germination of all that live and grow.

Clairvoyance also sustains this doctrine, yet is referred to as *confirmation only*, not as proof.

Whence and how, then, or *by what law*, does this germ of human life derive its magnetic constitution or mentality, physiology, every thing, appertaining to its product? Mark well the answer. *All* the secretions partake largely, not merely of the *general* condition of both body and mind, but also of their *particular* states for the *time being*. Thus, not only do fevers, jaundice, and other physiological conditions, greatly affect, and so as even to *discolor* the urinary, excrementitious, and other secretions, and control their odor, consistency, character, &c., as well as accelerate or retard their discharge, so that physicians often inquire concerning them, and prescribe accordingly, but strong emotions of various kinds have a similar influence on both these and all the other secretions; sometimes effecting copious secretions and discharges of tears, sometimes, as thinking on a favorite dish, "making the mouth water;" that is, causing a copious manufacture and discharge of the salivary secretion; pleasurable emotion augmenting the

igorous and healthy secretions of the liver; and grief retarding or impairing them—nothing equally inducing dyspeptic and kindred affections—and *vice versa* of joy, and thus of *all* the secretions. Now, since the organic and mental conditions actually *control* the character of even *these* secretions, *much more* that employed as the *messenger of life*; *the whole or nothing* being the maxim of universal nature. And the more so, since this secretion *in particular*, is *known* to be so *intimately* related to the mind, that it *cannot be voided*, even in *sleep*, without the concomitant exercise of its corresponding *mental* emotion, and often can be simply *by its indulgence*; which always effects that distention requisite and preparatory thereto. Indeed, what stronger proof can be required or had, of the perfectly sympathetic relation actually existing between its character, discharge, and every thing appertaining to it, on the one hand, and the states of the mind and body on the other, than that furnished by the *experience* of all who have experience in this matter? Now, since this reciprocity is *known* to exist *in part*, it is of course *complete*, and *thereby* the existing magnetic conditions of *every element and function of both the mind and body* of parentage, and in *all their shades, and phases, and degrees of action and conditions*, are transferred to this secretion, and through it transmitted to that physical and mental constitution of progeny derived therefrom!

This reciprocity is still farther established and facilitated by the location of Amativeness, the cerebral organ of this function; it being situated at the upper extremity of the spinal cord—that great central railway of nervo-magnetic travel, by which every organ of the system communicates with all the other organs and parts—and this secretion taking place at the other; its place of starting on its mission of life being immediately at its base. The destruction of life always consequent on severing this nervous track, and of sensation in the arm, or any other part, consequent on the cutting of the nerves that connect it with this cord, and thereby with Amativeness, and much more to the same effect, all going to show how *intimately*

Amativeness is related to both this secretion, and to the existing condition of every other portion of the system.*

By way of illustrating the *how* this transfer of both the permanent and the existing physiology and mentality of parents to this secretion, and through it to offspring, probably occurs, let us suppose this magnetic *agent* of such transfer to be composed of various ingredients which might be denominated *sub-fluids*, one of which represents and produces anger, another kindness, another love, and others reason, taste, and thus of every other mental faculty, as well as of every bone, muscle, and physical organ of parentage. Now, those children that receive existence and constitution when all these sub-fluids maintain their *usual* relative power and activity in parents, will resemble these parents *in every particular*; but those that receive being and impress when the angry, or the kindly, or the intellectual, or any other sub-fluid prevails in parentage, and is therefore imparted in existing relative predominance to the materials of life, will inherit these sub-fluids in their *then existing* predominance or deficiency; some of which may be greater in the child than in either parents, because augmented by increased activity in both parents, and others less than in either, because little excited in either; while those begotten when circumstances have conspired to diminish the combative sub-fluid, and increase the moral, for example, or any other, will receive from parentage a *proportional* endowment of the *temporarily* prevailing sub-fluids and consequent characteristics: and thus when any other faculty or element prevails, or becomes deficient, in parents at this period; its existing degree of parental action being fully and faithfully represented in these materials, and thereby transmitted to progeny. Furthermore: when one sub-magnetic fluid prevails in one parent, and another in another, at this period, the progeny takes on the then existing

* For a much more complete view of the perfect reciprocity sustained by the cerebellum, and of course by Amativeness, to all portions of the system, see *Americar. Phrenological Journal* for 1845, page 359.

combinations of these magnetic fluids, forces, or qualities ; and thus of all their other combinations ; nor does it matter whether they prevail *temporarily*, or *permanently*, so that they but prevail *at this period*.

If the preceding illustration of the *quo modo* by which children take on the existing conditions of parentage is defective, or even erroneous, this would not *invalidate* the great *law* attempted to be illustrated by it, namely, that children do actually take on the existing mentality and physiology of parentage.

Some means, some instrumentality are employed in effecting that resemblance borne by children to their parents in physiognomy and character, already shown to exist. But *what ? Shape is transmitted*, that of fathers, even, though their parental relations cease with the deposit of the materials of life. But *how* transmitted. The *magnetic* nature of every living thing determines its form, texture, aptitudes, character, *every thing constitutional*. (See note to page 25.) Put the *magnetism* of the tiger into the embryo calf, and it will assume the *shape and habits* of the tiger. It is thus that malformations occur, as seen in "Hereditary Descent," p. 218. Kindred magnetic natures therefore assume kindred *shapes and characters* ; and since children derive their magnetic nature from this germ of life, and it its from the existing magnetic constitution of parents, by means of that perfectly sympathetic reciprocity already shown to exist between the two, they of course *are* like their parents by *nature*, and therefore *look* like them. That this explanation is the *true* one, is evident from the two incontrovertible *facts*, that magnetism embodies the *principle* or *instrumentality* of life in all its forms and functions, and that this germ of life is so intimately related to, and so fully charged with, the magnetism, that is, the *vitality* of parents. This explains the rationale of some, and since of some, consequently of ALL transmission, from sire to son, throughout all the generations of all animals and things that propagate, and shows *why* and *how* rheumatic, cancerous, inflamed, and all the other diseased and healthy conditions and affections of *any and all*

the organs and parts of parents, are so transmitted as to stamp all their healthy, diseased, rheumatic, inflamed, and all other affections and impresses upon the corresponding organs and parts of offspring—*why and how*, when the heart, lungs, liver, stomach, muscles, nerves, brain, phrenological organs, &c., of fathers even, are vigorous or feeble, healthy or diseased, &c., throughout all their ever-varying conditions, during the secretion and deposit of these materials of life, the *child's* magnetic germ of the heart, lungs, muscles, brain, &c., will be similarly conditioned, and of course the organ or part formed therefrom; and thus of *all* parental conditions, qualities, affections, every thing whatsoever.

Special stress has been laid on *paternal* conditions. Is then the *mother* deprived of all participation in forming the *constitutional* character of progeny? Has she indeed “neither part nor lot in this matter” of stamping her *own* “image and likeness,” physical and mental, upon the fruits of her own body? Are not *her* physiology and mentality *also* both represented and transmitted? Then why experience the orgasm? And why no product, however well the paternal seed is sown? She at least furnishes the *ovum*, which of course partakes of her magnetic nature, and her offspring of its. That each parent furnishes an *indispensable* portion of the materials of life, and somehow or other, contributes *parentally* to the formation of the *constitutional* character of their joint product, appears far more reasonable, than to ascribe, as many do, the *whole* to *either*, some to *paternity*, others to *maternity*. Still we need light on this subject very much, nor can all there is be brought to view without entering somewhat more fully into its physiology and philosophy. Still this decision, go which way it may does not affect the great FACT that children *inherit* both the *physiology and the mentality existing in parents at the time* they received being and constitution.

But “to the law and the testimony” of *facts*, which, even if these reasonings are fallacious, constitute a *sure* guide to truth

George Combe, high authority truly, in his "Constitution of Man," gives the following case in point.

"In the summer of 1827, the practitioner alluded to was called upon to visit professionally a young woman in the immediate neighborhood, who was safely delivered of a male child. As the parties appeared to be respectable, he made some inquiries regarding the absence of the child's father; when the old woman told him that her daughter was still unmarried, that the child's father belonged to a regiment in Ireland; that last autumn he obtained leave of absence to visit his relations in this part of the country; and that on the eve of his departure to join his regiment, an entertainment was given, at which her daughter attended. During the whole evening, she and the soldier danced and sang together; when heated by the toddy and the dance, they left the cottage, and after the lapse of an hour were found together in a glen, in a state of utter insensibility, from the effects of their former festivity; and the consequence of this interview was the birth of an idiot. He is now nearly six years of age, and his mother does not believe that he is able to recognise either herself or any other individual. He is quite incapable of making signs whereby his wants can be made known—with this exception, that when hungry he gives a wild shriek. This is the case upon which it would be painful to dwell; and I shall only remark, that the parents are both intelligent, and that the fatal result cannot be otherwise accounted for than by the total prostration or eclipse of the intellect of both parties from intoxication."

In a conversation on this subject with a distinguished Judge, he said he employed the principle here involved in regard to his youngest child. Determined at the end of several successive sessions, to dismiss business, and recreate awhile with his family, he invited several of his legal and other intimate friends to accompany him, for the purpose of having a delightful festive occasion. Meanwhile, his wife had ordered out the carriage, and came to escort him home. All entered, heart and soul into the dance, mirth, and music, of the occasion. In the exceedingly agreeable frame of the minds of its parents thus induced, this child received existence and character, and, accordingly, rarely cries, or frets, or complains, but will sit on

the floor for hours together and amuse herself always appears perfectly happy, and is one of the best natured children in the world. Behold the contrast!

A whalerman in N., was severely hurt by a harpooned and desperate whale turning upon the small boat, and, by his monstrous jaws, smashing it to pieces, one of which striking him in his right side, crippled him for life. When sufficiently recovered, he married, according to previous engagement, and his daughter, born in due time, and closely resembling him in looks, constitution, and character, has a weak and sore place corresponding in location with that of the injury of her father. Tubercles have been found in the lungs of *infants at birth*, born of consumptive parents—a proof, clear and demonstrative, that children inherit *the several states* of parental physiology existing at the time they received their physiological constitution. The same is true of the transmission of those diseases consequent on the violation of the law of chastity, and the same conclusion established thereby; and Jacob's placing peeled rods before the strong cattle at this period, and thereby securing spotted and vigorous cattle, shows that this law was understood many thousand years ago; and what was then and is now true of the brute creation, applies equally to man, only in a degree as much higher as he is their superior.

Illegitimates also furnish *strong* proof of the correctness of this our leading doctrine. They are generally lively, sprightly, witty, frolicsome, knowing, quick of perception, apt to learn, full of passion, quick-tempered, impulsive throughout, hasty, indiscreet, given to excesses, yet abound in good feeling, and are well calculated to enjoy life, though in general sadly deficient in some essential moral elements. An important exception to this description, neither Author nor reader has probably ever seen; while all have seen, or can see, its striking confirmation in them all. Indeed, it has been found so strikingly true in all ages, countries, and individual cases, as to have even passed into a *proverb*. Now this uniformity of sequence has

its *law*, and is *caused by* those circumstances necessarily attending their origin, in which, mainly, they differ from others, and with which their characteristics coincide perfectly. In what else can it?

Wherein, then, consists this difference? First, in "novelty lending an enchantment" rarely experienced in sated wedlock,* as well as in a power of passion sufficient to break through all restraint, external and internal; and hence their *high wrought* organization. They are usually wary and on the alert, and their parents drank "stolen waters." They are commonly wanting in *moral balance*, or else delinquent in some important moral aspect; nor would they have ever been born unless this had been the case, for the time being at least, with their parents. Behold in these, and many other respects easily cited, how striking the coincidence between their characters, on the one hand, and, on the other, those parental conditions necessarily attendant on their origin! Does our theory require any more proof than this range of facts furnishes?†

* This novelty rarely obtains touching the first products of wedlock, which is not often fruitful for weeks or months after marriage, and for reasons which support our doctrines, yet need not be specified.

† As they neither caused these unfavorable circumstances, nor could prevent them, so far from enhancing, I would rather lessen, that load of odium usually cast upon them. Still, THEIR PERSONAL FEELINGS must not be allowed to INTERRUPT SCIENCE. Though to visit them with scorn or jest is utterly out of place, and evinces a mean, contemptible spirit—he who ridicules the insane, or deformed, or illegitimate, or inferior, almost deserving to exchange places with them---and though humanity and intellect dictate sympathy for all unfortunates, yet they also learn and impart therefrom, as well as from all other consequences of violated law, lessons of warning, by which to prevent additional misfortunes. Illegitimates should, therefore, cheerfully render service to science and to man by allowing themselves to be used as PRACTICAL SAMPLES for subserving chastity and restraining sinful passion, in order to prevent

And now, reader, in the name of truth and sound reasoning, do you require any farther proof of this doctrine? Can you open the eyes of intelligence upon it, and yet reject it? Is it so improbable in itself? Is it so at variance with what we already *know* of this matter? Let parents recall, as nearly as may be, their circumstances and states of body and mind at this period, and place them by the side of the physical and mental constitutions of their children, and then say whether this law is not a great *practical truth*, and if so, its importance is as the happiness and misery it is capable of effecting! The application of this mighty engine of good or evil to mankind, to the promotion of human advancement, is the one specific object of this work, to which we now address ourselves.

similar results. As their fathers, by having eaten sour grapes have "set their teeth on edge," they must allow the finger of SCIENCE and MORAL PURITY to warn others against partaking thereof, lest others set on edge the teeth of other hapless children yet unborn. And let ALL learn the great lesson of CONTINENCE thus PRACTICALLY enforced, and take warning against those illicit pleasures which produce consequences so ill-fated to THEIR OWN OFFSPRING who are guilty; and let parents, too, read the lessons, for they are many, here to light.

SECTION III.

THE PHYSICAL CONDITIONS OF PARENTS AT THIS PERIOD TRANSMITTED, AND NECESSITY OF HEALTH AND ABUNDANT VITALITY IN ALL THEIR ANIMAL ORGANS AND FUNCTIONS.

Those parental conditions most favorable for offspring yield the most enjoyment to parents. Law by which the physiology is transmitted. Importance of health. The product more or less perfect according as is the parental function. Children inherit the condition of quantity. Offspring promoted by energy. Prevented by tameness. Talented men from vigorous parents. Necessity of muscular energy. Roman orators. Sedentary habits. Infanticide. Necessity of health of brain and nerves. Cerebral disease occasions depravity. Sickly children cross. Intemperance causes vice. Nervous diseases cause pain, which is the consequence of violated law, and this is sin. Appeal.

THE inquiry then becomes truly *momentous*: WHAT parental conditions, at this period, are requisite in order to confer on offspring the strongest and the best physiological organization possible, and at the same time endow them with the most pure and elevated moral, and the highest intellectual, constitution capable of being conferred or received?

The answer to this eventful inquiry, nature has already furnished at our hands, in having instituted this great law of things for our sure and specific guide, our immutable landmark, our pole-star always in sight, and throwing upon this whole matter the clear sunlight of perpetual day, namely, that *whatever* is best *in itself* is always most pleasurable, and whatever affords the most happiness, is *therefore* the best in itself; and *vice versa* as to what is injurious. In other words, the more perfectly we observe the order and laws of nature, the greater the happiness consequent to all concerned, and *vice versa* as

to their infraction and the misery consequent. And since the laws of transmission are among the most important of our whole being, their observance yields a measure of happiness the most exalted imaginable to both parents and offspring, while their violation is proportionally painful to all concerned. Or thus: every thought, word, and deed, consumes that magnetism, the expenditure of which constitutes our very *life, and being, and happiness*, as well as executes every function of our whole nature; so that our happiness is as the *amount of magnetism* expended, and this is in proportion to the number and the intensity of the *functions* brought into simultaneous and harmonious action, except that its *abnormal* expenditure is proportionally painful. The correctness of this law, every philosophical mind will readily perceive, and its application to the case in hand fully assures us, that *whatever* conditions render *parents* the most happy at this period, *therein* and *therefore* proportionally endow and bless offspring; and this is effected by *whatever* enlists the greatest number, and promotes the most intense action, of one and all the organs and functions of parents. Let us then proceed to apply this principle in that twofold aspect, the first physical, the other mental, in which it naturally presents itself.

By what instrumentality, then, is our *animal* nature and organization transmitted, and what physiological conditions must parents observe at this period in order to confer on offspring the greatest degree of *physical* perfection possible, and what avoid lest they entail suffering, disease, and premature death?

Unless *effectually* prevented by *some means*, some *efficient* instrumentality *always acting* at this period, human beings might, *must*, have been born, some without a heart, others without lungs, or muscles, or eyes, or brain, &c. How, then, are such fatal results prevented? What law necessarily acting at this period, endows all human beings constitutionally with every physical organ and function? This: Just as the stomach has its cerebral organ in Alimentiveness, and the

reproductive system its in Amativeness, so the heart, lungs, muscles, every physical organ, has each its cerebral organ located in the cerebellum, or *at the sides, and all around, Amativeness*; so that on the principle that organs located together naturally *act* together,* its exercise *always and necessarily* promotes that action of each individually, and of all collectively, so indispensable to their respective transmission; which harmonizes perfectly with the fact, that this parental function *constitutionally and necessarily* excites, and in a degree proportionate to its intensity, the *combined and simultaneous* action of *every bone, muscle, organ, and physical function* of parentage. Probably no other function of life equally so. Behold, in the experience of all, how it accelerates the laboring pulsations of the heart, promotes perspiration, and augments respiration, till its subjects, paternal in particular, literally pant for breath sufficient to supply the increased demand. Nor, in this enormous taxation of all the vital organs, is that of the entire muscular system omitted, or its tax light; but, besides being *absolutely indispensable*, the more powerful and perfect its action, the more perfect both this function and its product, because the more forcibly do those spiral muscles which bring the materials employed from their permanent station, (see p. 28,) deposite them in the place of their final destination,† this force being all essential to the energy and stamina of offspring. Behold, in this imperfect explanation, the *instrumentality* employed by "heaven's high Architect"

* See illustrations in the American Phrenological Journal for 1844, the series of articles entitled, "The Philosophy of Phrenology," &c.

† So exceedingly delicate are these seeds of life, that, unless planted in a place of PERFECT security, they must all be destroyed, and our race itself extinguished. And what place as secure as that chosen, where they can be reached only with the utmost difficulty, and then only at the peril of even life itself? But, to PLANT them thus deeply requires that powerfully existing apparatus furnished, which, that it may be out of the way when not wanted, retires ex

for effecting ends thus *indispensable*, and behold, moreover, the perfection of its operation in the fact that every human being is endowed with every animal organ and function !

From this demand, imperious and almost *compulsory*, for the vigorous and powerful action of the heart, lungs, stomach, muscles, and entire physical man ; in short, for health, let parents learn the *practical* lesson taught them, namely, that the only way they can secure living and healthy children, is for *them* to render *themselves* vigorous and healthy at this eventful period ; and that in proportion as they perfect the power and activity of their *own* physiology *as a whole*, as well as of each individual organ, will they impart them, thus perfected, to their progeny, and, moreover, that their physical debility and disease, general and local, proportionally enfeeble the corresponding organs of their children. Is it not a *law of things*, that the *product* of any given function is more or less perfect in proportion to the perfection of the *function itself*? Thus, is not breathing both beneficial and pleasurable in proportion as it is more *perfect*, and thus of every other function? And shall not the health or disease, vigor or feebleness, &c., of *offspring* be according to the energy or tameness of that function which gives them being and capability? And is not *its* perfection and power in proportion to the vigor of the *health*, with which also its various degrees of pleasure fluctuate? Health is but a full supply and powerful expenditure of that magnetism which is life, and hence the more vigorous the former, the more magnetism it furnishes to this function, to its materials, and to offspring, which takes on the condition of *quantity* as well as every other ; so that children are proportionally vigorous when this function is vigorous, and feeble when *it* is feeble. Indeed, nature has even *proved* this already at our hands by

cept when its function is required. Behold the efficacy of this instance of Divine Causation! Nor less perfectly adapted to its office, is the place selected for their deposit, in its allowing both the required FLEXIBILITY and ROOM FOR GROWTH

omitting its product when this function is tame or imperfect, and by rendering the former the more certain as the latter is the more energetic—a fact cognizable by all who know the alphabet of this matter. How often does improved health obviate that barrenness occasioned by debility and disease, as those consulted in such cases know full well? And how often, too, when the debility is not so great as actually to *prevent* offspring, does it fail to charge them with vitality enough to secure them health and vigor of constitution, so that they barely live along a while “between hawk and buzzard,” too feeble to enjoy life, and then die, because so *slightly made*? Corresponding with this, is the fact that the most healthy classes have the most numerous families; but that, as luxury enervates society, it diminishes the population, by enfeebling parents, nature preferring *none* rather than those too weakly to live and be happy, and therefore rendering that union unfruitful which is too feeble to produce offspring sufficiently strong to enjoy life.* A counter fact is, that, *without exception*, talented men are from a healthy, and therefore a longlived stock. (See Hereditary Descent, p. 250.) Still, great men often have weakly children, because they generally work up all their strength,

* The idea prevails, that those predisposed to consumption, insanity, or any other transmissible disease, should not become parents, lest they entail them on offspring. Though the author has advocated this doctrine, yet mature reflection has satisfied him of its fallacy. To preach it, while physical education is thus miserably conducted, may do as a partial offset; but strictly speaking, whenever there is sufficient physical stamina in parents to secure offspring, the latter will have strength enough to be capable of being raised and becoming happy, **PROVIDED** they are **CARRIED AND REARED** in the best manner possible. Otherwise nature would war with herself; but now, that very debility or disease which would render offspring too sickly to live and be happy, **KILLS** both the **DESIRE** and **POWER** of **BECOMING** parents. Any child strong enough to be born alive, is capable of enjoying life, and of living to a good old age; else nature would not let them **BEGIN** to live.

and usually impair their health, in those arduous labors which accompany their greatness, thus leaving themselves too little remaining vitality to produce vigorous offspring. As no function can go forward without being fed, or farther than fed, with vitality, and as this function combines in *simultaneous* activity, and that greater or less in proportion to its intensity, every organ and function of our nature, and thereby becomes proportionally exhausting, parents are required to bring to this work a *great amount of animal energy*, in order to put forth and sustain, at least for the time being, the *powerful* effort required.

Especially should parents cultivate their *muscular* system preparatory to the perfection of this function, and of their children; because, to impart strength and stamina to offspring, they must of necessity both *possess* a good muscular organization, and also *bring it into vigorous requisition at this period*. For this reason, if for no other, let those of sedentary habits *cultivate* muscular energy preparatory to this time of need. Shall Roman orators practise gymnastic exercises merely to strengthen their muscles preparatory to the forum, and shall not *parents* assiduously cultivate muscular power preparatory to an end infinitely more important? Even the LIFE, as well as health and talents, of offspring, depends thereon; because, for reasons given on p. 37, parents having weak muscles *cannot possibly produce* children sufficiently strong to grow up, or talented to be worth the raising, and *must* die childless! The sedentary habits of so many of our citizens are *alarming*, truly FRIGHTFUL even, in view of their destruction of offspring, and will break more parental hearts, and prematurely bury more victims, than all the wars and all the pestilence of all christiandom, if not, in proportion, than even *heathen infanticide*. For every "foreign missionary" sent to preach against infanticide, we require to employ a score or so at home, to proclaim in the ears of all parents, present and prospective, the great truth imbodyed in this section, as a means of preventing that frightful infanticide *perpetrated perpetually in our very midst*.

and perhaps actually or prospectively committed even by some readers!

Inquire whether one or both the parents of those numerous children that die around us, have not weak lungs, or a debilitated stomach, or a diseased liver, or feeble muscles, or else use them but little, or disordered nerves, or some other debility or form of disease. The prevalence of summer complaints, colic, cholera infantum, and other affections of these vital organs of children, is truly *alarming*, sweeping them into their graves *by the million*. Shall other animals rear nearly all their young, and shall man, constitutionally by far the strongest of them all, lose half or more of his? Is *this* the order of nature? No, but their death-worm is born *in* and *with* them, and by *parental agency*. Take grave-yard statistics in August, and then say, whether most of the deaths of children are not caused by indigestion, or feebleness of the Lungs, liver, &c., or complaints growing out of them? Rather, take *family* statistics from broken-hearted parents! And yet, in general, those very parents who thus suffer more than words can tell, were the first and main transgressors, because they *entailed* those dyspeptic, heart, and other kindred affections so common among American parents, upon their *own children*,* and thereby almost as bad as *killed them by inches*; thus depriving them of all the joys of life, and themselves of their greatest earthly treasure! These fashionable ailings of adults, and these ravaging summer complaints of children, are the same in their nature, and differ only in *form*. Children may indeed die whose parents are healthy, but they almost *must* whose parents are essentially ailing in one or more of their vital organs; because, since they *inherit* this organ debilitated or diseased, any additional cause of sickness attacks *this part first*, and when

* They are also quite as miserably nursed. Mothers understand almost NOTHING about how either to diet themselves while carrying or nursing, or their children afterwards; and hence the importance of that work on this subject announced in the Preface.

it gives out, all go by the board together. When one parent is healthy, and the other sickly, those children that take after the healthy one, (and nature more often secures this desirable end,) are more likely to live than those that resemble the sickly one; but why hazard the lives of *any*, since, by preserving or establishing their *own* health, parents can just as well save *all*, especially if they will also properly *care* them? Let, then, those who would avoid that terrible anxiety occasioned by watching over the sick-beds of their own dearly beloved children, as well as all that direful array of health-ruining and heart-breaking feelings consequent on their death, *provide against them beforehand* by PRESERVING their OWN HEALTH, and let the unmarried choose *healthy* companions or none.

The importance of health in parents as such, must not be dismissed without *urging*, in a special manner, the *absolute* necessity of health of *brain, and nerves, and phrenological organs*. As their several states of health and vigor, or debility and disease, are of course transmitted in common with those of all the other organs, it remains to inquire, *What effects have nervous and cerebral diseases on the mind and morals of offspring?* *Most pernicious, always.* They even cause DEPRAVITY? Does not dyspepsy produce depravity, by rendering the feelings and disposition morbid and bloodshot? What is that increased irritability, fretfulness, ill-temper, &c., which usually accompanies this malady, but *increased depravity, caused by this physical disorder?* Children naturally obedient and sweet tempered, when unwell, generally become irritable, cross, disobedient, ugly, spiteful, &c. Is not *this* depravity? Then pray what is? And is it not *caused by* physical disorder? Because, restore their *health*, and you obviate these depraved manifestations. Let a citizen, naturally moral and good, become intemperate, and he *therefore* becomes *more sinful*, swears or blackguards, does not pay his debts, perhaps fights, and abuses his family, or even commits murder; none of which he would do if temperate. Does not intemperance

always and *necessarily* augment depravity? But reform the wicked man in this single matter of drink, and he stops swearing, pays his debts, becomes kind and provident to his family, and an excellent citizen again. And all because *temperance promotes moral purity*. Indeed, the point is too clear to require proof, that *intemperance augments sinfulness*. *How?* By disordering and inflaming the physiology, and thereby the brain, especially its base, or the organs of the propensities, because of the intimate reciprocity of those relations existing between the body and the base of the brain which serves it.* This cerebral disease of course deranges those *mental functions* produced by the diseased brain, because *every* function becomes diseased, that is, abnormal, or a departure from nature, when its *organ* is diseased; and this consequent departure from nature is of course a *departure from her laws*, which, accruing in the organs of the mind, produces, and even *constitutes* depravity. And all occasioned by that diseased or inflamed state of the stomach and body which has imparted its inflammation to the *animal propensities*, and thus roused them to that undue and abnormal action which occasions and constitutes depravity. In short, the inflammation or disease of the bodily organs, causes sickness; that of the brain, *sinfulness and depravity*, except that inflammation in the *intellectual* organs warps judgment, distorts conclusions, and adopts error for truth; and thus depraves opinion, conduct, every thing.

As bold and startling a doctrine as that physical disease occasions moral depravity, requires *demonstration*, and *has* it in the *fact* that those nervous diseases consequent on cerebral disorder, *always* and *necessarily*, render their afflicted subject most miserable by making them gloomy, fretful, fault-finding, &c., and even revengeful, and therefore deceitful and disho-

* In "Fowler on Temperance," this principle is fully demonstrated, and also run out in its detailed application to the production of various species of wickedness. The law there shown to govern this matter, will be found full of interest in itself, and rich in its applications.

nest, by way of retaliating wrongs merely imaginary. Let such live in *paradise* even, and they would be wretched still, wretched always, as Cowper said he was, and would be, even if in heaven, with a body as his then was. In the absence of *real* cause of grief, they always *make* cause, even out of *whole cloth*. That which, if healthy, would render them happy, now only augments their suffering, nor could *anything whatever* make them happy, because their nervousness, *ipso facto*, turns a *touch* into gold, but into occasions of suffering. But *cure* them, and what before only gave them pain, now becomes pleasurable, simply because their brain is restored to its healthy and normal, and therefore pleasurable action. All who have experienced nervous affections, know full well that they *cause pain*, and that the most intense possible or bearable; nor will any other kind of anguish equally eke out life by wretched inches, or hasten its termination.

Now, what but *violated law* causes this pain, or *any* pain? Does pain *ever* occur except in *consequence* of violated law? and is it not its *necessary* consequent, and its *universal* concomitant? That such violated law *alone* causes such pain, is *fundamental truth*—one of nature's *axioms* even. Now, since these cerebral and nervous diseases *cause* mental anguish, and since this anguish is but the sign and *consequence* of violated law, and since this violated law *is sin*, *therefore* cerebral and nervous diseases *cause and constitute* sinfulness. Nor is the demonstration of any mathematical truth more conclusive. It is even *immutable truth itself*.*

Now, since children take on the existing physiology and mentality of parents, and since almost or quite all *forms* of physical disease, whether of the heart, stomach, lungs, or any other organ or portion of the body, *disorder the nerves* of the diseased part more or less according to their aggravation, and

* Not that ALL depravity has this origin, but much, perhaps most. Nor that such disease always, or even often, confines to the sick bed. The DEGREE of either depravity or sickness, is not the point, but the PRINCIPLE involved.

hereby proportionally disease the *nervous system as a whole*, and of course the brain, thus rendering parents more and more unhappy and depraved as they are more diseased, their children will of course *inherit, constitutionally, whatever* of these painful or depraved (both the same) conditions appertain to parents at this period. This painful or depraved condition thus born *in and with* them—"DYED IN THE WOOL"—therefore becomes most difficult of cure and *liable to increase*, and hence predisposes to this abnormal, painful, depraved, condition of their mental faculties *for life*! Beware, therefore, oh! parents, how you entail either physical or cerebral disorder, and therefore pain and depravity, upon *your own children*, and that both *constitutionally* and FOR LIFE, unless cured, which is much less likely than *increase*! How infinitely more virtuous and happy would they be, and you in them, if you should be healthy in body, and happy in mind, so as to beget in them a constitutionally healthy and vigorous physiology, along with a serene and happy frame of mind! Words are utterly powerless in answer, and so is every thing but a LIFE-TIME of consequent happiness or misery! Learn and obey, then, the laws of *life and health*, that you may both reap the rich reward yourself, and also shower down upon your children after you, *blessings many and most exalted*.

SECTION IV.

LOVE AND MARRIAGE, AND THEIR ADORNING AND PERFECTING
INFLUENCES.

Mentality transmitted by means of love. Love and parentage go together. Fundamental basis of love. Its nature known by its fruits. Little understood. Earliest promptings. Advice. Age at which it appears. Develops the natural charms. Story of a bride. Its influence in intonation. Anecdote. Speakers. Effects of disappointed love on the voice. Index of the states of the affections. Intonations of woman. Perfected by developing her love. Love and Music. Effects on beauty. Expression heightens beauty, and love expression. Fascinations of love. Hilarity. Natural language. Whom love most adorns. These charms induce marriage. Heightened by it. The wife and matron compared with the maiden. Reasons why marriage generally defaces beauty. Loss of health. Diminution of affection.

BUT however indispensable the transmission of the whole *physical* man, the importance of *health* included, that of the entire *intellectual and moral* being as infinitely exceeds it, as the happiness experienced in mental perfection and power exceeds merely physical gratification. So does also the Divine Causation employed for effecting it. Do you then eagerly inquire: By WHAT instrumentality is *mind* transmitted, and *soul* propagated? Would to God I could transfer to your minds this answer as it exists in my own; but here again words utterly fail. Oh! that all might *experience* it in their own souls! To attempt.

That parental function which imparts being and character to offspring, besides exciting at this period, in order to transmit, every *physical* organ and function, *also* awakens, by virtue of its own *inherent nature*, every *intellectual and moral* function and faculty, preparatory to *their* transmission, and instrumental

thereto. The *machinery* employed for effecting this greatest of God's terrestrial works, is LOVE—that *mental* emotion which *constitutionally* precedes, accompanies, and induces, parentage, and which, *in and by its very nature*, quickens all the feelings, purifies and elevates all the moral affections, and augments all the intellectual powers, as the means of *their* transmission. Bear in mind here, through the work, and throughout this whole department of man's nature, that love and parentage, when they have their perfect work, constitutionally *go together*, accompanying each other as uniformly as warmth and summer; nor is it possible for either to exist in anything like perfection without the concomitance and co-operation of the other. Indeed, the parental function is but the very *perfection and climax* of love, the legitimate and only natural *terminus* of all its various stages and appurtenances, parentage being but the *ultimate* of what love is the element and various incipient stages, and the two being only different *degrees* of the same elementary function of Amativeness. Would that they were consociated in the *minds and conduct* of mankind, as they are in the ordinances of nature.

Hence, in order to ascertain the constitutional character of parentage, as well as its most favorable conditions as applicable to the *intellectual* endowment and the *moral* perfection of offspring, we must first ascertain the constitutional nature and character of love, to which, therefore, we now proceed.

The fundamental basis of love is laid in the adaptation, especially *mental*, of the sexes to each other, and their mutual capability of bestowing and receiving happiness. That is: man is capacitated and calculated to take pleasure in woman—in her physiological constitution, beauty of form, modes of action, feelings, and whatever characterizes and goes to constitute, the feminine; and woman, also, is rendered happy by the masculine in person, intellect, and soul. Now it is a law of mind that we love whatever renders us happy, and in *proportion* thereto; (see demonstration of this law in Fowler on Matrimony, p. 35.) Since, therefore, the feminine is adapted to pro-

note the highest happiness of the masculine, it enamors the latter, and the more so the more it contributes to its enjoyment, and *vice versa* as regards the masculine. Hence, in proportion to the amount of pleasure, and that of the most exalted kind, which each sex is calculated to pour into the soul of the other, should they *love* each other, and this capability of conferring and receiving pleasure being mutual, their love consequent thereon should also be mutual: and thus it is.

On the principle that the "tree is known by its fruits," we shall be able to derive important instruction, touching the nature and constitutionality of love, by first observing its effects, and to this we devote the main body of this section, with the view of learning therefrom its natural character and function, in order to their more specific application in the next. What, then, are its *effects* on its possessor? What qualities, virtues, beauties, charms, &c., does it develop? What collateral ends subserve?

Though the world is *full* of books attempting to portray this passion—though tales, novels, fictitious writings, love-stories, &c., by far the most numerous class of books, are made up, in warp and woof, of love; though even the Bible itself is laden with descriptions, injunctions, and directions, concerning it; and though no events of life cast a deeper dye of destiny than love and marriage—yet how imperfectly understood is this whole subject! How much error prevails! And how much sin and suffering are consequent thereon!

Perfectly aware that neither his organs nor talents adapt him to encircle this passion with that poesy and romance generally thrown around it,* the Author is content to adduce its plain, every-day, matter-of-fact *effects on character*, in illustration of its functions, and explanation of its laws.

Its earliest promptings attach boys to their mothers most, and girls to their fathers. The *facts* of such preference are

* Amativeness being only moderate, and Ideality none the argest.

rendered certain by observation, and probably attested by the experience of nearly every reader. Now it is that same faculty which attaches the son to his mother, and the husband to his wife. Hence that son who is affectionate to his mother, is generally (and always *capable* of being) devoted to his wife. Mothers, moreover, reciprocate this attachment with their sons; nor should they fail to convert to the best possible account, that tremendous influence over their yet plastic but rapidly forming characters imparted by this beautiful arrangement of our nature. Constituted to prize the masculine above *all* price, they are of course thereby fitted to develop by culture that in their sons which they love in their husbands. Fathers, too, reciprocate this affection with their daughters, and are thus calculated to develop and mature in them all that is feminine, and thus prepare them to become the pride and prize of prospective husbands.

Otherwise than in this manner, love rarely manifests itself till from the fifteenth to the twentieth year, varying somewhat according to the backwardness or precocity of its subject, except when brought forward prematurely by those artificial stimulants to be mentioned in our supplement. Nor then only in its faintest shades, barely tinging the cheek with its modest attractions, as the first rays of morning faintly yet effectually light up the face of approaching day. At first, it just softens and slightly subdues the manners and expressions of the sexes as regards each other. Gradually, it creates a modest deference, accompanied by a slight attraction of each towards the other; which nature, however, restrains by the always accompanying feeling of native modesty inherent in all. And wo to that youth whose modesty is obliterated, or even essentially sealed; nor should it ever be trifled with, because it imposes a much needed and almost insuperable barrier to undue familiarity and premature union.

Its next perceptible influence augments the *charms*, and develops the *beauties* of the human character, by rendering woman more graceful in every look, action, and expression, and

by making man more polished, bland, elevated, and noble, substituting refinement for grossness, propriety for vulgarity, manliness for boyishness, mildness for harshness, and blandness for roughness; besides, superinducing, in woman, the sedate instead of the trifling, and the womanly in place of the girlish. Still, love exchanges characteristics in her less than it *augments* those constitutional perfections previously existing, by throwing a halo of loveliness around her entire being.

It was once our pleasing lot frequently to see and converse with a betrothed bride, both before and after her lover arrived in town preparatory to their contemplated marriage, as well as at and after their happy union. Though accomplished and charming before, yet she was much *more* so afterwards; not only walking with a lighter step, and moving with new grace and elegance, but giving additional fascination and perfection to all she said and did; and thus far, every day augments those heavenly charms. Oh! if man as a sex only knew, as did that husband, how to culture and develop the natural attachments of the female character by completely enlisting and properly directing the affections of woman, no words could portray the extent to which her improvement might be carried, and his own and her happiness thereby promoted! But, alas! he neither duly appreciates her loveliness, nor cultivates her virtues, and all for a miserably animal reason to be given in our supplement!

The beautifying effects of love on the *intonations*, furnish another illustration of its adorning influences, the charms of which, however, can be *heard and felt*, better than transmitted to paper. These tones in men, before softened and subdued by this tender passion, are seldom smooth or flexible, but generally grate harshly upon the ear, being essentially defective in both compass and expression. But the tones of *love* are always soft, tender, subdued, and insinuating, and in proportion to its intensity.

An illustrative anecdote. To a fellow passenger, whose intonation evinced an unusual amount of this tenderness, we

said: "Will you allow a plain, perhaps impertinent question?" "Most certainly," was the courteous answer. "Have you not recently been disappointed in love?" With commingled confusion and amazement, he turned and inquired: "Pray sir, how did you know it?" "Then you confess the *fact*?" He then admitted that he had just bid adieu to a young lady at the south whom he loved devotedly, and who reciprocated his affection, but his marriage with whom was attended with difficulties insurmountable. We then analyzed his intonation, pointing out to him its subdued and almost plaintive notes of tenderness, accompanied with shadings of sadness, discouragement, and disappointment. From these tell-tale intonations and other similar indices, can the precise states of the affections of almost any individual be correctly deciphered. When the love has simply been excited, but not yet either fully centered *or* disappointed, they become proportionally the more rich, melodious, sweet, tender, and touching, yet not so in perfection. When called out, but partially interrupted, these vocal charms will be perceptible, yet proportionally merged in tones of plaintive sadness, and become more and more sharp, cutting, shrill, husky, or withered, &c., according to the extent of the disappointment. The tones in which gushing affection chooses to array and express itself, are always low, soft, flexible, insinuating, and tender, uttered generally almost or quite in a whisper, and falling sweetly upon the ear like the notes of the *Æolian* harp; as those will remember with delight, or have observed, who have ever loved or been beloved. The intonations of the same speakers and individuals when addressing their own sex exclusively, will be found less bland and persuasive than when addressing the opposite sex or a promiscuous audience, because the mere presence of woman, by acting on this faculty, imparts that insinuating intonation which, besides making its appropriate impression on her to whom it was especially addressed, finds its way directly to the soul of man, and thereby gives that command over mind and conduct which nothing else could impart. Nor is any

one fully qualified for public speaking till this tender passion has polished, sweetened, attuned, and modulated the intonation, and also added that blandness of manner, delicacy of sentiment, and elevation of idea, which captivate and sway the human mind. Hence, public men, moralists in particular, should seek that society of refined and accomplished woman which their public capacity both requires and facilitates.

But it is the intonation of *woman*, that love renders *most* delightful and bewitching. Though that of the girl is sweet, yet it is still light and immature, and its modulations comparatively few, because neither varied by emotion nor mellowed by pathos; nor is it till love opens up every fountain of her nature, and brings forth from its rich store-house and spreads upon the table of life, all the exhaustless treasures of woman's soul, that the female voice becomes adorned with its last touches of perfection, all its modulations being delightfully diversified, and exquisitely rich, soft, tender, and almost angelic! Words are tame, paper is a comparative blank, in describing either their power or perfection! Mark the intonations of the truly splendid wife whose affections have been called forth and delightfully reciprocated, and remain at rest in the bosom of her fond husband; every sight of whom awakens a new thrill of holy pleasure in her soul, which adds to her already attuned voice another note of delicious sweetness!

But how different her voice whose love has been blasted! Her intonations irritable, or dried up, or parched, by disappointment, or rendered husky, or tremulous, or short, by excessive, or conflicting, or unhappy feelings. Analyze her tones who lives unhappily with her man. Need we lift the veil? Reader, lift it for yourself. Take notes. Open your ears to these musical intonations of love, and then to those withered, grating, repulsive accents of reversed affection and unfortunate wedlock! By the application of this touchstone of the affections, their existing conditions in almost all can be correctly inferred; and, though it will disclose discord between many husbands and wives who have thus far contrived to hide it from

the world, yet both the principle involved and its various applications, are too valuable to be lost.

Since, then, the intonations of woman are sweetened and perfected in the ratio of her domestic happiness, let those who delight to listen to the sweet warblings of gushing feminine emotion—let man, as a sex, do all that *can* be done to promote her domestic felicity, and also avoid *deteriorating* her intonations by trifling with her love. If man would but do *his* part, woman would laden every breeze with notes sweeter and richer than the morning warbles of feathered songsters, till they diffused throughout his whole soul a perpetual thrill of holy pleasure. Oh! how infinitely thankful should he be for the bestowment of the purifying, elevating, perfecting, and indescribably enchanting voice of woman! May it be fully appreciated by him, and improved in her; for, as yet, it is but the voice of infancy compared with what it might be, and will **one day** become!

The inference is obvious, and coincides with the fact, that woman must love before she can sing. Not before she can learn the gamut, or thrum the piano, or rehearse tunes by note or rote, but before she can sing *with soul*, or *reach* the soul.* We need not enlarge. The knowing will understand.

If asked *how* these delightful results are effected, an illustration must answer. As some existing connexion between the mental faculties and the face impresses the ever-changing operations of the former upon the latter, so a connexion probably similar between the former and the voice, reports all our states of feeling and shades of intellect, those of love of course included, through the instrumentality of these intonations.†

* The fact is in point, that birds of song sing their love, and sing more sweetly when they woo than at any other season.

† The principle and *quo modo* by which both these phenomena are produced, will be fully explained in the American Phrenological Journal, for 1846, and some most beautiful phrenological indices derived therefrom.

In like manner, love beautifies the *expression of the countenance*. Beauty consists far more in expression than in the form or arrangement of the features—in that emanation of *soul* seen in the sparkling eye, the glowing cheek, and entire aspect beaming with emotion, rather than in configuration merely. Contrast any countenance when listlessness, lassitude, or vacuity, has banished expression, with that same countenance when animated in conversation, lighted up by strong emotion, or beautified and adorned by the harmonious blending and intense action of the whole mind. To confine attention to a single point—that of the *color*. Though beauty of form and symmetry of features essentially *aid* beauty, yet this species is unspeakably lower in kind than that of expression, of which color forms an important part. Where no feeling is, color forsakes the cheek, as in fainting, and the leaden hues of death brood darkly over the *soulless* face. But call out the intellect, and arouse all the faculties of the same man, and especially woman, to the highest pitch of pleasurable and commingling emotion, and that countenance before vacant, and therefore uninteresting, now beams with that almost superhuman *expression* which mainly constitutes beauty and adorns the “human face divine” with hues and shades before unseen, but now beyond the power of language to depict. Even *ordinary* features, lit up by *expression*, become attractive if not beautiful, whereas we turn disappointed or dissatisfied from features however finely moulded but destitute of expression, or distorted by the expression of hateful passions. By as much as we instinctively contemplate *intellect* and *soul*, the highest department of creation, with more interest and pleasure than we do inanimate shape *merely*, is the expression of the former more truly beautiful than outline merely. And since love, as seen p. 35, almost incalculably augments and intensifies that action of the various faculties which alone gives expression and therefore mainly constitutes beauty, it of course proportionally *increases* beauty, so as *often* to render those features deeply interesting

otherwise insipid, and irradiates those naturally beautiful with almost angelic charms.

All this in *addition* to the fascinations of *love itself*—to its languishing, insinuating, bewitching, and almost voluptuous expression of the eye, its exquisitely touching play of the lips, its modest blush, and all the other charms and beauties imparted by this soul-melting passion. But in this case also, as in that of the voice, words are entirely powerless and empty. Yet there is a book, which expresses, or *can* express, *all*. Though but poorly printed, and in its first edition, it is almost infinitely more significant than generally supposed. Its exhaustless language, even the alphabet of which we scarcely yet understand, future ages will read. Study that book, the human countenance, and then declare, if words thou hast, how almost *infinitely* love beautifies and adorns its delightful pages!

Other similar illustrations of the adorning influences of love, might be drawn from the increased zest and expressiveness it imparts to the merry laugh; from its natural language, which renders the person more erect, and reclines the head affectionately backward and a little to one side, thus carrying the whole person forward proudly and freely; from its augmenting the hilarity, elasticity, animation, life, and buoyancy of the entire being, physical and mental, and increasing every power, every pleasure of life; but these must suffice. *How* all this is effected, remains to be shown, but the *effects themselves* must have been experienced more or less by most readers, and observed by all.

Not that love augments the charms of all *alike*, because all are not equally endowed with those *materials* by means of which it operates. As all beauty consists in the manifestation of human nature, that is, in the exhibition of our several powers and faculties, those whose faculties are feeble have but little human nature *in* them, so that love cannot augment that nature, that is, increase their charms, as much as it does their whose human nature, or *constitutional* charms, are more abundantly

nant. Hence it beautifies, adorns, and perfects, those most who are endowed originally with the greatest amount of *human nature*, or *soul*.

The rationale of this beautifying influence of love, and, indeed, of this whole matter, is, that in and by rendering the sexes attractive in the eyes of each other, it may induce each to *do and to become* what will *please* the other, in order thereby to secure that reciprocity of affection which mutual endearments may ultimately develop till they ripen into, and thus rivet, that *love* which naturally superinduces marriage and eventuates in offspring—that great *finale* of all man's domestic feelings and relations.

But, though love and its accompanying charms eventuate in marriage, yet they do not *terminate* with it. As its ultimate object is the propagation of the race, it should last at least till age prevents this end, for its waning with the honey-moon, would be like autumn supervening directly upon spring, before the happy pair had tasted the luxuries of summer, or feasted upon the golden fruits of autumn. Courtship is but the mere alphabet of love, and the wedding season its first lesson. Properly placed, its natural tendency is to *increase* with years, nor ever to diminish till age weakens both it and all our other faculties together. The blushing bride, all dissolved in the melting tenderness of gushing affection, does not, *cannot* love equally with the middle aged wife, and even the declining matron. She has not yet tested the virtues or tasted the perfections of her beau ideal. It is only after years of the continual interchange of reciprocated kindness and sentiments between husbands and wives—after they have ascended together the hills of prosperity, and perhaps travelled the vales of adversity till they have thoroughly tried each other's souls, and called forth their mutual spirit of self-sacrifice, perhaps after they have watched over each other when prostrate by sickness, and reciprocated a constant succession of endearing offices of kindness and tokens of love; above all, after they have *become parents* together—that they can be completely enamored

of each other ; because it is her *maternal* relations which most of all endear the wife to her husband, besides making her love him inexpressibly the more for being the *father of her idolized children*. Perfect love also requires that perfect *confidence* which nothing can establish but those fullest and most diversified *tests*, married life, alone can furnish, and which, when they do not *strengthen* their love, necessarily weaken it in its very infancy, thereby rendering it like the child that pines and dies before the morning pleasures of youth, or the meridian power and glory of manhood, or the ripened pleasures of the afternoon and evening of life, have shone upon it. Mistaken they who suppose years naturally weaken love. *Animal* love they do, and well they may ; but that blending of soul, that love of *moral excellence* instead of person, which constitutes its crowning perfection and even quintessence, grows slowly, matures gradually, and reaches its zenith only after the fierce fires of youthful passion have given place to the live coals of mature or declining age. Matrimony is the very garden and paradise of love, and therefore every way calculated *constitutionally* to strengthen and perfect, and thereby augment its every charm and sweet. With this, the experience of only Gideon's chosen few will coincide, because so few husbands and wives cordially and completely love each other ; but, chosen and blessed of God this happy few ! Yours is the sweet cup that never sates. Yours the dainty luxury that never cloy, but only increases your relish while it feasts your souls perpetually on its delicious bounties !

But why continue to urge a truth so little appreciated, and so contrary to generally received opinions ? Yet ye who have lived affectionately in wedlock's sacred bonds for a score or so of years, bear the testimony, while the fact that the experience of so few harmonizes with this blessed reality, only shows how few truly love ! Ye, then, who have your die yet to cast, cast it in view of this principle.

To perceive *how* happy wedlock continues to improve the agreeableness of man, is easy ; because by drinking in continual

ly those softening, refining, elevating, and ennobling influences exerted upon him perpetually by a good wife, he becomes more polished and of a better disposition day by day and year after year, till all his powers are bedimmed by age or eclipsed by death. Much more is this true of woman. Happy wedlock constitutionally develops both that physical and mental sexuality which imparts these finishing touches of perfection to her grace and elegance of manner, her sweet smiles, fascinating looks, exquisite intonations, beauty of expression, and, in short, heightens every charm and perfection of the female character. By imbuing her whole soul with love for the masculine in her husband because it so indescribably exalts her happiness, it makes her *prize his sex* in proportion as she loves him, and his arrays her in all her charms as a means of rendering herself agreeable. Nor is this in the least improper. It is her nature and highest happiness, as well as the main constituent element of the wife and mother, both of which it perfects. Properly to "know man" in the person of her husband, *develops the feminine*, and thereby augments every female charm and perfection; because it calls out and fulfils her whole nature. But the maiden has exercised only a part of hers, nor that the most important. She has not yet fulfilled its great duty and destiny, and hence is below the wife and matron. Not that she should be underrated, but, bashful and blushing, she labors under perpetual restraint, which marriage obviates. Sweet, lovely, is the blushing maiden and the blooming bride; sweeter still, more lovely far, the full blown matron. Let others sip the nectar of female loveliness as it gushes from the handsome features, lovely looks, graceful motions, fascinating smiles, and even intoxicating kiss, of maiden purity and undeveloped love; but let us commune with *married* woman. Give us the *wife* and *mother*, whether for elegance of manners, exquisite tenderness and flexibility of voice, ease and propriety commingled with freedom, of conversation, and those practical lessons of experimental wisdom which flow, or should flow, perpetually from her lips. We admire the maiden, but we almost *worship the*

matron, and gather more information, as well as derive more pleasure, from an hour's conversation with the wife of forty, than from weeks of chit chat with the simpering belle of eighteen. The latter is only just *beginning* to put on her fair, but yet immature forms and rich colors; while the former is fully ripened; her form filled out and perfected; her colors enriched and variegated, and their flavor most delicious—every element being completely consummated. We speak of wives and mothers as they *might* be, and *should* be, not as they too generally *are*.

But the opinion prevails almost universally, that married life necessarily *diminishes* female beauty. The *fact* is admitted. Its necessity is questionable. One of its *efficient* causes consists in the *loss of health* generally consequent on marriage. Both the exercise and the expression of love and all its charms, expend that *vitality* which health alone imparts, and which debility or disease always impairs; and thereby enfeebles both love itself, and that power by which alone it can manifest itself and its charms; besides furrowing and fading the cheek of beauty, emaciating the form, substituting the frowns and scowls consequent on pain, for the brisk and happy expression of health—bedimming the otherwise sparkling eye, and weakening, and perverting, and depraving all the faculties. Hence, the female invalid ceases to throw that interest, animation, expressiveness, *soul*, into her looks, action, conversation, &c., which health would enable her to put forth and impart; while disease, by rendering her looks more or less haggard and ghastly, and her intonations sorrowful or hackled, makes that repulsive which health would render charming. How much an animated walk, or ride, or dance, or frolic, &c., promotes circulation, heightens color and expression, and augments the *tout ensemble* of woman's charms, simply by rallying those *animal energies* which manifest both her love and her loveliness; and what this does for beauty *temporarily*, health does permanently.

That the matrimonial, and especially *maternal*, relations require and consume a great amount of this vital stamina, is a *fact*, attested by the experience and observation of all married women; the latter being so *particularly* exhausting that few retain strength sufficient to re-supply the immense drain, and fewer still know how, at this period, to economize what little they have so as to save their constitutions from utter *ruin*, and hence die by thousands after, and in *consequence* of, having borne two or three children, and most that survive become feeble or invalid, and therefore lose their charms. Still, there is nothing in the relations of the wife or mother *necessarily* injurious to either health or beauty, provided woman has a good constitution, and then obeys the laws of life and health; but, instead, all these relations are directly calculated to *promote* health, and *enhance* beauty; for never is woman more attractive in the eyes of her husband and of man, than when fulfilling the maternal relations. But the cares and, too often, the *drudgery* of the family, her almost perpetual confinement within doors, her seeing so little company, and, above all, the miserable dietetic and other *habits*—the worst possible for health—of most women, together with other similar causes too numerous to mention, and one specified in our supplement, break down the constitutions of ninety-nine wives and mothers in every hundred, efface their beauty, and hasten them and their charms into premature graves! Ye wives and daughters of loveliness, therefore, who would preserve or regain your charms, *preserve or regain your health*, so that coming years shall only enhance your beauty and feed the fires of love with new fuel continually, so that its flames shall grow brighter and warmer as life's happy months fly swiftly on, till mature years shall crown you with a husband's whole-souled love and a mother's glory, or, fitted for immortality, green old age shall fold you up, leaf by leaf, preparatory to that angelic bloom which fadeth not for ever! And ye husbands who will, *can* preserve, in still increasing freshness, those very charms which first swelled your heaving bosom with emotions of ten-

derness and love, till you have no farther occasion for them or her who bore them.

The *diminution of affection* too often consequent on marriage still more effectually blights both the charms and the soul of woman. In nine cases or more in every ten, the wife is less beloved than was the *sweetheart*; and nothing will fade the cheek of beauty, harrow the once lovely face with wrinkles, relax the elastic motion, cause the sprightly step to falter, and becloud or obscure all traces of female beauty, as rapidly or as effectually as the loss, or even *diminution*, of a husband's affections. Escape her practised eye, her quick-catching ear, they never can; but waken all her fears, blast all her hopes, blight all her pleasures, necessarily, and always. Nor need we wonder. Her *all* is at stake—embarked *for life*. That lost, *all* is lost beyond recovery, and she *compelled* to go down to her grave mourning! Nor is it possible to comfort her. Say, ye blasted flowers of former fragrance and loveliness—care-worn, dispirited, heedless even of *life*, and preferring death to a life so completely miserable—what canker-worm is that which preys perpetually upon your inmost souls? Answer ye not? Nor need ye renew your griefs by recounting their cause; for they are written in doleful characters upon your furrowed brow, and inscribed in plaintive and forlorn notes upon your every intonation! Ye have married, but not congenially! The cooing dove has lost its wonted mate! Happy if *only* lost! Strayed to another dove-cot! Alienated! Your souls transfixed with many sorrows! Your life so changed from expectation's happy dreams! Excluded from all others! Doomed to dwell shut up forever with one whom you regard only with complete aversion! And all this but the *beginning* of sorrows! Compelled even to . . . ; but enough. No wonder that your beauty fades, nor that you drag out a miserable existence while you live, and die before your time! Nor is this an idle picture, or one of rare occurrence! Veiled, but *felt* by many a living wretch!

But, as we shall soon reach, from a more advantageous position, the effects, mental and physical, of unrequited love on both parents and children, we dismiss this subject for one more congenial.

SECTION V.

SPIRITUAL LOVE AS COMPARED WITH ANIMAL: ITS OFFICE IN TRANSMITTING THE MENTALITY.

The mind propagated by means of love. Difference between the sexes. Statue. Motion. Chirography. Phrenology. Mentality. Mental sexuality. Illustrated by magnetism. Reciprocal attractiveness of this mental endowment of sexes. The heart's core of love. Its sanctifying influence on propensity. Illustration. Spiritual and animal love contrasted. Love develops the mental and moral faculties. Appeal. Exception. Appeal to man. An affectionate couple. This spirituality of love subserves a purpose. Transmits the mentality. Allies man to Angels and to God.

In what, then, consists that love which induces marriage, and secures offspring? What constitutes its component elements? What are its conditions and fruits, that parents may both enjoy its sweets themselves, and thereby perfect their prospective children? Especially, by what *instrumentality* is *mind* transmitted, and *soul* propagated?

The answer to this great question, embodies the one main subject matter and gist of our treatise; namely, those *states of mind in parents most productive of moral purity and mental excellence in offspring*. Some means are employed in transmitting the *mentality* of parentage to progeny analogous to those already shown as propagating the physiology, and to them we now come—an end the most important in terrestrial creation, and a means the most Divine in character, and pleasurable to its possessor! That instrumentality is LOVE. Fully to expound it, we must first explain the *nature*, and *fundamental law*, of that love already shown constitutionally to accompany and induce parentage

Physical gender alone, does not *exclusively* constitute the *whole* of either the masculine or the feminine. Though the sexes have each the same number of physiological and mental organs and functions, yet their *temperament and texture*, or *tone of organization* differ essentially, and this causes a *corresponding* difference in the *mode of action* of their faculties, and, consequently, of all they say, do, and are. Thus, as seen in the following samples of the male and female figure, the male is the



No. 8.—The Male Figure.



No. 9.—The Female Figure

broadest, deepest, and strongest, in the chest; the female the most fully developed at the hips, from which she tapers each way, because her *maternal* constitution and relations require a



No. 10.--Male Head.

much greater *concentration of energy here* than any where else.* This organic difference causes a difference, clearly perceptible, in their movement, walk, gait, &c. ; those of men naturally resembling strength ; of woman, taste and elegance ; in their chirography, always distinguishable, and by similar indices ; in their *forms of head* and corresponding phrenological developments, as seen in the accompanying sample engravings of the male and female head, which are always distin

* This principle, coupled with man's constitutional admiration of whatever promotes maternity, tells our fashionables, what Parisian fashion-mongers know full well—that they dress off and fill out



No. 11.—Female Head.

guishable from each other; and, consequently, in their entire social, intellectual, and moral constitution. Moreover, the

with their plaits and paddings, their extra garments and hip-swelling bustles, their finely wrought and eye-attracting bodice waists, and (to enlarge by contrast,) tight drawn corset, just where good looks require apparent development (because maternal) real—a coincidence rather singular. Still, as honesty is the best policy, better substitute fact for fiction by PRESERVING THE HEALTH, and thereby save both these extra “fixings,” and that diminution of love occasioned by marriage exposing the deception.

tone and cast of all their feelings and mental operations, their respective styles of conversation, composition, &c., differ so perceptibly and universally that experienced critics, by reading a few sentences in any unknown work, can determine by which sex it was penned. Similar remarks apply to the female sentiment as compared with that of man—to her jokes, retorts, modes of reasoning, religious, and all her other feelings and affections, and, indeed, to all her other mental characteristics as compared with those of man.* In short, the masculine and feminine are not contra-distinguished from each other in physical gender more than in that *mental and spiritual* sexuality (we use these appellatives for want of better,) here intended, and which allows and creates that communion and commingling of the *spiritual* in man with the *spiritual in woman*, which makes “of them twain one flesh,” constitutes both love and marriage, and paves the way for parentage—a blending, however, far better *experienced* than described.

The *quo modo*, or *how*, of this assimilation, magnetism may yet fully explain, and even now furnishes an illustration doubtless fundamentally correct. Suppose then, as shown to be probable on p. 24, that this mental entity, or the being and agent of mind, consists in magnetic fluids, and that those mental fluids of the sexes are, and differ, in accordance with, their respective characters. Now there is a law of mind by which kindred spirits *blend and commingle*, each as it were holding the other in solution, as water, sugar, &c., in which all the particles of each commingle perfectly with all those of the other. Now is not that inter-communication of kindred spirits which constitutes love analogous to this commingling of electric and

* That the sexes differ mentally, is enough for our present purpose. Fully to show WHEREIN, would take us too far from our subject, and will be shown in a forthcoming volume on WOMAN—another illustration of the need of the work announced in the preface, which shall cover the whole ground of man's social, sexual, and parental relations.

other fluids? Or thus. The man, in his every word, look, and action, gives off of his masculine fluid or mentality, which his loving consort imbibes, and incorporates with her own, and *vice versa* as to woman; and hence that lost, lonely, desolate, forsaken feeling, as if torn from their own selves, consequent on their separation; because both have in fact imparted of their own mentality or selves, and taken on of that of the other; and hence both their oneness of soul, and their desire to be with each other.

Moreover; these magnetic natures of the sexes have a strong adaptation, *attraction*, or *affinity*, for that of the opposite, like the opposite poles of the magnet for each other, similar to what we all have for food, air, &c., which induces each to seek the company of the other, because happy therein. And this masculine mentality, or *intellect and soul*, has the same affinity for that of the feminine, and *vice versa*, which the sexes have for each other physically—the same inclination, attractiveness, and drawing towards; the same assimilation and connexion, as well as analogous pleasure therein. Nor is the latter better adapted to hold that intercourse productive of offspring than the former to hold that spirituo-sexual communion which constitutes love, and which is quite as essential to the high *mental* endowment of children as the other to their physical generation. Nor is this physical sexuality of each more pleasing or charming in the eyes of the other, or better calculated to excite emotions of love, than this their *mental* sexuality. Indeed, *true* love, in its most *exalted* exercise, appertains *mainly* to the *latter*, and *consists in* this cohabitation of *soul with soul*, which precedes, accompanies, and induces generation, and constitutionally governs it. It is this *spiritual* affinity of the *mentu.* masculine and feminine for each other, and intercourse therewith, which constitutes the very *imbodiment and heart's core* of true love, and encircles this heavenly emotion with such a halo of holy purity and sacred sweetness. *This* it is which makes a man even “forsake father and mother, and cleave unto his wife,” and which binds the fond and willing wife to

her adored husband in those divine bands which absolutely *nothing* can sever. This perfect oneness of feeling and confluence of soul; this complete *solution* of every feeling and faculty of each with every feeling and faculty of the other, and longing for its attendant *spiritual* communion, alone constitute true marriage—that divine ordinance which entitles those who thus love each other to the rites of wedlock.* Nor should that intercourse which multiplies our race, be more sexual than *mental and spiritual*. For the latter, nature has provided even more amply than for the former, both in having rendered it more promotive of connubial enjoyment in parents, and indispensable to the intellectuality and morality of offspring. Indeed, the latter alone sanctifies the former—alone is human. All else is vulgar, debasing, and comparatively insipid, because consisting, as far as *mind* is concerned, in the sensual indulgence of a single animal propensity, and therefore yielding comparatively but little pleasure, because of the small amount of brain called into action.

We shall see more fully how effectually love promotes moral purity in the light of that great *law of mind*, the sanctifying influence on propensity, of the intellectual and moral faculties. Thus, anger, without reason or object, that is, unguided by intellect, and unsanctified by moral sentiment, becomes mere brute force and hot-headed passion, which is both sinful in character and painful to its possessor and all affected thereby; but that same amount of anger, directed by intellect upon something *deserving* indignation, and also converted by the higher sentiments into *moral* courage, resistance to *wrong*, defence of *rights*, opposition to *evil*, &c., thereby becomes virtuous in character, and pleasurable to its possessor, and all concerned, simply because sanctified and directed by the *higher faculties*; whose influence is truly *wonderful* in purifying and elevating propensity, and rendering that virtuous and pleasurable which would otherwise be vicious and painful. But

* See this point fully proved in Fowler on Matrimony.

having fully expounded this law in "Education and Self-Improvement," p. 148, and also "Religion," p. 36, this single illustration of the sanctifying influence of the higher faculties over the lower, must suffice here.

To apply this law to love: Let Amativeness combine in action with the higher faculties—that is, let man love woman for her goodness, intelligence, fine feelings, and virtues—for her *intellectual and moral worth*—instead of for her personal beauty; in short, as one with whom to hold this high and holy communion of kindred *spirits*, rather than as a mere sexual being calculated to gratify this sensual propensity—and this exalted sentiment will exert a most purifying and elevating influence over his whole character, conduct, and being; because it fulfils that great law of virtue and goodness just illustrated, by subjugating his lower propensities to his higher faculties which elevates as much as its converse (sensual love) degrades, by subjugating all that is high and godlike in man to low-lived lust! The constitutional influence and effect of this love, therefore, are to *sanctify and subjugate propensity, and develop the moral and intellectual*. Say, ye who have experienced this holy emotion, has it not exerted this very influence—purifying, sanctifying, elevating, adorning, perfecting—over your entire feelings and conduct? Did it not inspire within you an abhorrence of all sin, and a longing after moral excellence in all its variety and perfection? Say, ye who *now* love, be it husband, or wife, or some unwedded kindred spirit, does this love *corrupt* your souls by inflaming sensual desire? Does it not *chasten and subdue* them, and *spiritualize* your whole nature, instead? These its *effects*, disclose its character.

But, since love dwells in its *greatest* purity, perfection, and power, in the *soul of woman*, pervading her whole nature, constituting its warp and woof, and *staple commodity*, the tone and character of *her* love, and whether it be spiritual or animal, furnish a touchstone and sample of true love incomparably superior to that furnished by man. Being the very *personification* of love itself. In addition to being endowed with all the

sexual impulse requisite for parentage, she is our umpire. On *her* verdict rests the issue.

What, then, fair reader, constitutes the leading feature or element of your love? Consists it mainly in a desire for *sensual* pleasures? Or almost exclusively in luxuriating in this *spiritual* repast under discussion? Though your beloved must belong to the opposite sex, yet does your love *center* in this his *physical* manhood *as such*? Suppose this done away, and your pleasures in this respect cut off, his *mind* remaining the same, would your love go down, and go out, in consequence? Would it even be essentially *weakened* thereby? Somewhat, perhaps; because less perfect, mentally and physically, and therefore less worthy of being loved; but does this his *physical* manhood constitute the *principal* incentive to your love? If so, then would woman's love *always* be *in proportion* to the power of this passion in him. Or, is your attachment to this endowment *subordinate* to your love of his *intellectual* capabilities and *moral* excellence? WHICH? *This is the one distinctive question.* Your answer is the required verdict.

What, then, is your answer? That the predominant Amativeness of a few females, consequent, doubtless, on the sensuality of their parents, may so brutalize their love as to give an affirmative answer, is admitted; but does one well constituted woman *in thousands* love her spouse mainly because of the animal gratification sought by her, and proffered by him? If so, then will any other human male *equally* deserve and excite her love! This is LUST, not *love*; and, though it may satisfy brutes—*human* included—yet it can *never* either call out or feed the *higher* elements of her godlike nature. The *existence* of such brutes in human form, is not denied. Abandoned women *are* such. But do they either constitute the *mass*, or fairly *represent* their sex in this particular? Nay, more: Are they its very *perfection and glory*? Are they not its very *scum*? WHICH? This is *the* question. Answer it, woman, truly—without prudishness on the one hand, or lasciviousness on the other—but *just as it is*—because *science* demands the *truth*.

We will not frame your answer for you, but leave *you* to an answer *practically* in your various circles and general conduct. That your love is more animal and less spiritual than it *should* be, is admitted; but we have remarks in reserve on this subject, and its procuring causes.

Man, too, carries within the inmost recesses of his own soul a sponsor to this spirituality of true love; less in *degree*, but kindred in *character*. Let memory bear the hallowed testimony touching the sexuality, or spirituality, of your first whole-souled and tender passion. As you partook, day by day, of this *mental* repast, did it not satisfy you fully? As you imbibed, for hours together, those lovely looks, soft accents, and melting intonations, which literally *ravished* your very soul, did you *brutalize* this holy converse by contemplating and *loving* her mainly as your prospective partner in sensual indulgence? These recollections of "love's young dreams" are my vouchers, and the almost *universality* of their spirituality in all well organized persons of both sexes—and this spirituality of love *increases* with the perfection of that of the organization—puts the doctrine of this section—of this volume—completely beyond the reach of doubt or cavil. Testify, ye who have never yet forgotten, who never *can* forget, the holy spell of your first mature and whole-souled affection: Was it the *personal* beauty and *physical* sexuality of your adored one that you mainly loved? Did you even once *think* of him or her as a male or female *merely*, or as calculated to gratify your carnality mainly? Profanation, the very *thought*! The farthest possible from your inmost souls, and most repugnant thereto! You sought communion, but was it sexual only as a *secondary accompaniment*?

Reader, there *are* those who have loved each other's *spirits*, instead of their persons—carnality, as such, having "neither part nor lot" in this holy union of their inner natures, not even enough to move its correspondent, but as one with whom to hold that *angelic* communion of kindred *spirits* which consti-

tutes love, but banishes lust! Their love was as immaculate as that of the spirits of light—as ethereal as the converse of angels in heaven! It was indeed the very distillings of heavenly bliss—*was* that bliss itself! The very ground on which they walked and loved was consecrated—*hallowed*, by this sacred emotion! How it quickened to new life, and etherealized, their every feeling, every aspiration, every element of life, and enhanced its every function! Oh! crown of life! THOU LIFE ITSELF! Oh! blessed memory! Most blessed REALITY! A COMMON LIFE-TIME for a DAY like this!

But, WHY this most intense action and confluence of all the *better, higher, holier* feelings and aspirations of our natures; this *combination* and *concentration* of every function of the the body, every faculty of the mind, every element of our entire being? IN ORDER TO THEIR TRANSMISSION TO OFFSPRING! A sentiment thus embodying the very *climax* of both Divine Causation, and human happiness—so glorious in itself, so fraught throughout with the most consummate enjoyment mortals can taste this side of heaven—was not created in vain. Nor merely for its own sake. It subserves some divine PURPOSE. It fills some otherwise *vacuum* in human nature; and one, too, every way commensurate with its heavenly constitution. That magnificent purpose is the *intellectual endowment* and the *moral perfection of mankind*. But for the employment of *some* instrumentality, *self-acting*, and *always efficient*, here one, and there another, of man's *moral* faculties would have been wanting, and man a brute! But the tendency of nature being to *perfect* all her works, man especially, and his intellectuality and morality constituting the *crowning* elements of human nature, *their* transmission, and in that supremacy required to guide and govern the animal, becomes *indispensable*, —even a *sine qua non*—to both his well-being in this life, and his endowment with that *spiritual* and *holy* entity which lives with God beyond the grave! This mentality, spirituality, and immortality which ally him to *angels* and to God, it is the

one distinctive office of this *spiritual* love in parents to impart to offspring—their perfection and power in the latter being proportionate to this its spiritual sire in parentage. While sexual love, as such, transmits the bodily organs and animal functions, it remains for this *spiritual* love to call forth into the most delightful and intense action possible, the entire *intellectual and moral* nature of parents, preparatory, and in order, to its conferring on man this boon of *angels*, this “image and likeness” of GOD; besides purifying and sanctifying the animal by the ascendancy of the moral, and guiding all by *reason*. And it is this *combined and concentrated*, as well as *high-wrought*, inter-communion of *every physical, every intellectual, every moral element and function of humanity* in generation as it is *by constitution*, which renders the pleasure attendant on this *double* repast so *indescribably* exalted and beatific to those who *spiritually* love each other, or in *proportion* thereto; besides being the *ONLY* means of augmenting and perfecting the intellectuality and morality of its product—redoubling more and more as its handmaid love becomes more and more perfect, and thereby enhances, and also unites, in this holy alliance, faculty after faculty, till finally, when both love and generation have their perfect, and of course *united*, work, they embrace within the wide range of their sanctified enjoyment, every animal, every intellectual, every moral, organ and function, and element of man’s entire constitution! And *herein* consists their power to sway the weal and wo of parents, and to propagate the godlike mentality of man! Behold, oh angels, and admire, both the *ORIGIN* and the *INSTRUMENTALITY* of man’s *spiritual* brotherhood with yourselves!—*By what* MEANS he, in holy concert with cherubim and seraphim, is destined to sing eternal praise to his and your GOD, and to study with you for ever the attributes and wonderful works of the Infinite and Eternal SPIRIT and FATHER of all that HAS BEEN, IS, and SHALL BE, FOR EVER! Oh, blessed brotherhood! More blessed *destiny*! MOST blessed INSTRUMENTALITY—LOVE!!

SECTION VI.

DIVINITY OF MATRIMONY: ITS DUALITY; CARNALITY INSIPID AND PAINFUL; MORAL PURITY AND MORAL REFORM; FEMALE PASSION; FEMALE SANCTITY MAN'S SPECIAL CARE; THE ABANDONED, AND THEIR TREATMENT; TEST OF LOVE.

Inferences. DIVINITY OF MATRIMONY. Love constitutional. Universal. Matrimony equally so. It perfects mankind. Bachelors. Maidens. MATRIMONY DUAL. Love Dual. Over-rates its object. Matrimony and its rites dual. CARNALITY INSIPID AND PAINFUL. Chastity constitutional. Nature seeks our good. Interdicts promiscuous pleasures. Error corrected. Appeal. MORAL PURITY AND MORAL REFORM. Chastity imbodyes hymeneal pleasure. This the motive of moral purity. Reciprocated affection prevents licentiousness. Disappointed affection causes it. Purse-proud parents. Crime of interrupting love. FEMALE PASSION. Its relative strength. A paradox explained. Concomitance of person and affection. FEMALE SANCTITY MAN'S SPECIAL CARE. Power of woman's love. Instituted for man's good. Baseness of effecting her ruin thereby. Appeal. Man the aggressor. ABANDONED WOMAN, AND HER REFORM. Depraved, but sisters of humanity. Reform difficult, but not hopeless. To be effected by forgiveness, not casting them off. Prevention. TEST OF LOVE. Advice to young women. Sudden love, animal. Carnality or spirituality of love.

Consequent on this vital truth of the spirituality of love, several important inferences require exposition before applying it more specifically to the promotion of connubial love and human improvement.

MATRIMONY A DIVINE INSTITUTION.

THIS element of love is *primitive* and *constitutional*. It forms a constituent part and parcel of man's very *nature*. This cerebral organ and accompaniments are as universally developed as the hands, or head, and its mental faculty is as inseparable from the human mind as self-defence or love of life. Nor can its spontaneous promptings be annulled any more than appetite, or set aside by any possibility whatever. Man *must* love *sometime*, and woman, *always* after fully enrobed in the garments of womanhood. No man or woman lives thirty years without becoming thoroughly imbued with this divine

emotion. It intercepts the life's pathway of every human being. Rather, is that sun of life whose all-pervading light must be seen by *all*, and whose genial warmth all *must* experience. No frigid soul exists,

"From Greenland's icy mountains,
To India's coral strand,"

unmelted by its beams. No "nation, or kindred, or tongue," or individual, "under the whole heaven," can either put it out, or put it off.

Love being thus constitutional and universal—a constituent element of man's very nature—matrimony of course becomes equally so; because, merely its natural terminus, and the only state in which it can be legitimately perfected. Hence, matrimony is an institution of *nature* and of nature's God. This position is self-evident, and requires neither argument nor amplification.

Still more: Its presence is a *necessary* ingredient in human perfection and happiness. As any one born blind, or maimed, is sadly deficient, and still more so if bereft of reason, or speech, or taste, or memory; because destitute of a constituent element of humanity and capacity for enjoyment; so whoever lacks this sentiment, or does not exercise it, is mentally *deficient* or *deformed*, idiocy of love being as great a blemish as that of reason, or memory, or devotion, or self-preservation. Other things being equal, the perfection and the happiness of every human being are proportionate to the power, the purity, and the right exercise of this heaven-born sentiment. The unmarried may be virtuous, may be happy, in the other departments of their nature, but must be either inactive or depraved in this, and therefore less happy in all the others. They neither fulfil their destiny, nor link themselves into that great chain of human succession by which all mankind are woven into one common brotherhood; but are cut off from all the joys of parentage, and unconnected with posterity. Bachelors especially must allow the comparative torpidity of their connubial and

parental elements, and the consequent diminution of energy in all their other faculties, and comparative insipidity of life, its motives, and objects, or else pervert them all. Hence, they rank far lower in the scale of being and estimation than their true sphere in other respects; because, wherein consists excellence, except in living up to our *natures*? Nor have they the shadow of a valid excuse. Accordingly, they are less esteemed, and of less account in society, whilst the married feel that their domestic relations add dignity, weight, responsibility, and tend to elevate their characters and standing; and hence feel more like men and women *after* marriage than *before*. Nor can the maiden exert that influence, or effect that good, or obtain that measure of happiness, secured by marriage; still, the present usages of society forbid her taking other than a *passive* part in consummating these relations: but of this in another connexion.

MATRIMONY DUAL.

Nor does this love roam unrestrained abroad, sipping its sweets from every beautiful flower. Duality is its very nature. It centers on a *single* object, not on scores. Say, ye who have loved: Did that first mature affection described in the last section, diffuse itself over the opposite sex in general, or did it select and hover over one individual in particular, whom it regarded as its choicest flower, its very beau ideal of perfection? Can that man be found whose first spiritual love was not individualized? Still, since woman is as much better qualified than man to decide all matters appertaining to the nature of love as she is more affectionate, here also she becomes our umpire. Woman, what say you? Did the first goings forth of this holy emotion embrace all men? Preposterous! Utterly repugnant! True in no solitary instance. It selected one in particular, preferred above all others, in whom it discovered beauties and virtues amply sufficient to sate its widest range of desire. Where is the well constituted man or woman

whose *experience* does not tally with this exclusive individuality of love? And there are thousands—ay, nearly all, in their young love—who gladly give and take the pledge of “single blessedness” in case their mutual union should fail of consummation. And the very best specimens of love, feel the transfer of their affections to be too *great* a sacrilege to perpetrate, and hence shut themselves out of the kingdom of matrimonial and parental felicity, solely on account of this instinctive constancy of love to one object, and its native repugnance to any other partner in its love. Reader, tallies not thy *experience* with this doctrine of love’s duality? And did it not require a mighty *effort* to break from its desired consummation? Nor, unless insuperable barriers had intervened to prevent the consummation of this dual reciprocity, could you have sundered its exclusive ties, and given your love to another.

Again: Is not the natural tendency of love, always to overlook faults and magnify virtues, and thus come to regard its object better than all others, and therefore more lovely? Ask any truly devoted husband, or wife, or lover, if they do not infinitely prefer their own favorite over all others? Just hear them extol their virtues. Hear them commend even their *faults*—faults in fact, but converted by love into excellencies. It is human nature to prefer our *own*, be it even inferior, and love always, and constitutionally, selects its mate, whom it appropriates to itself, and this partiality and individuality increases with the purity and intensity of love.*

* To attempt to “cut out” others in love matters, is the very worst possible species of robbery; because, in regard to no other thing is either the strength of the feeling of “mine,” or the validity of the claim, or the worth of the object, at all comparable to this. Much more wicked and contemptible when the offender, as is generally the case, does it out of mere devilment, without once intending to marry where he supplants; but breaking up the affections of both! Such, however, always have their reward. Woman commits this sin less often than man, yet I know the woman, who, though loving and beloved, acts merely to eclipse a rival belle,

But why amplify or argue a point attested by the perpetual *experience* of every virtuous mind? Who does not *know and feel* that spiritual love lights upon a single object in which it becomes completely engrossed, and to which wholly devoted? Not to have experienced this exclusiveness, is not to have loved; and not to have observed its universality, is not to have seen what is always apparent. As well argue that two and two make four, as that love constitutionally becomes dualized and exclusive.

And if love, of course matrimony, which is both its consummation and home; marriage being but the outer garment of what love is the inner man and constituent ingredient. Though this point is most important as determining scientifically and finally the momentous question of the duality of this alliance, and, by consequence, the exclusiveness or promiscuousness of that function to which it entitles, yet it need not be argued, because only the necessary inference or summary of our entire subject.

This duality of marriage and its rites are still farther sealed by nature as her ordinance over both polygamy and promiscuous concubinage, by her requiring *both* parents to rear and educate its products, the father to provide, the mother to nurse and train. For her to allow the parents of one child, each to unite with others, and still again with others, in the parentage of other children, would be to divide every house against itself, by bringing together into the same family all sorts of con-

courted and married her rival's beau, but who now thoroughly loathes and cordially hates her husband, refuses the marriage rights, and leads a most wretched life (nor is he much less miserable,) solely because she violated the laws of love just to supplant her rival "Served right." Nor have I ever known the individual who committed this wicked deed, afterwards to live happily in wedlock. "Good enough for them." All who can consent to do it are probably too depraved to be happy. The mark of Cain is on them all. Targets transfixed by the unerring shafts of nature's violated law

flicting dispositions and interests, to engender implacable jealousy and hatred between different sets of parents and children, and to annul that law of nature by which we love our own children, and delight to provide for them, but not those of others. Nothing but this duality of parentage—all the children of either parent being by the other—will secure that concord between parents, and that suitable rearing of children, so essential to both domestic happiness and the continuance of our race. In the sexes being about equal in number, and, in a variety of ways, does nature dictate as clearly as that we should eat, or breathe, that both marriage and its intercourse should occur *only* between two individuals of opposite sexes as long as both live.

CARNALITY INSIPID AND PAINFUL.

Now since that function which perpetuates our race is but love perfected, so that the laws of love of course govern this function, this duality and exclusiveness of love not only renders marriage equally so, but also restrict this function to the *one* individual beloved. No species of proof can establish any point more clearly than nature has thus *demonstrated* the exclusive duality and restriction of this indulgence. Restriction however, is not appropriate. We are not *restricted* from eating stones, or swallowing poison. To follow the ordinances of nature is neither restriction nor self-sacrifice, but our own highest happiness. In allotting us but one connubial partner, nature does not imprison us with this one, but promotes our own happiness thereby, in securing that exaltation of pleasure consequent on both spiritual love and all the joys of parentage, neither of which this promiscuousness allows. Our primitive constitution is all right, and the most perfectly adapted possible to subserve our own highest happiness; so that limiting these pleasures to the sacred pale of wedlock, is the very way, and *only* way, to *perfect* them, and enjoy them in their highest state of fruition. Nature's ordinances are not arbitrary

Her interdiction of both libertinism and carnality is based in man's own *interests*—in the greatest earthly good of parents, of children, of mankind at large. Nor do the laws of chastity and virtue derive their main sanction from either the civil code, or even the Book of morals and religion, but from that fundamental arrangement of man's very constitution of which both are only transcripts—a source as high as the throne of God, and compared with the sacredness of which all human law is but as a leaf in autumn, or as a sand upon the sea shore. Chastity is inscribed on man's *innermost soul* by this exclusiveness of love; and since nature invariably rewards all obedience to her laws, as well as punishes their infractions, she will neither postpone the pleasures of continence nor the penalty of carnality; but, in and by the very *act* of our living in virtuous wedlock, bestows upon us the greatest *possible* amount of even *hymeneal*, as well as connubial and parental pleasures; whereas the sensualist, in and by the very breach of this law of his primitive constitution, both curtails the very pleasures of hymen sought, and incurs all the direful penalties of violated natural law. Nor can he possibly be happy even in his carnality merely. His very sensuality itself renders him miserable. To be happy, he *must* live in accordance with his *nature*; that is, must partake of his hymeneal repasts exclusively within the narrow enclosure of virtuous wedlock. There alone can they be truly pleasurable, and *all* pleasure, and limited only by his capacities for enjoyment. If promiscuous indulgence had been more promotive of human happiness than continence, nature would have *provided* therefor, and even ordained it; but her interdicting it by this exclusive preference of love, is proof “as strong as holy writ,” that LICENTIOUSNESS IS MISERY. Nature does not *grudge* us our pleasures. She imbodyes all that even a GOD could invent or execute to *promote* them. And does HE not know what will render us the most happy? Or, knowing, not also *do*? In case unbridled lust yielded more enjoyment than wedlock, would He not have incorporated it

among the institutions of our very nature, so as even to *compel* it? Contracted his views of things who expects pleasure in violating an ordinance of his being; that is, in licentiousness. Ignorant, they who do not know that VIRTUE IS BLISS; and miserable, who do not live accordingly.

Let then the libertine revel in his lustful, and therefore *comparatively* tasteless, pleasures, so soon to become the gall of bitterness to his inmost soul! Let the abandoned prostitute herself for gold—for a *living* even—but, while the world stands, will the bed of lust be comparatively insipid, even for the time being,* besides ultimately torturing the body and polluting the soul! Mistaken they, who expect happiness in either promiscuous indulgence or unbridled licentiousness. Partial and temporary they may sometimes afford, only to fill a *lifetime* with unmitigated sorrow. How completely foolish the sensualist! Blasting the *very* pleasures he seeks! Bartering the most luxurious apple of paradise, for the green, bitter, and poisonous grape of lust! Virtuous love and wedlock, so far from curtailing even the *sexual* gratification he seeks, would unspeakably enhance it, and are even *indispensable* to its full fruition; because then, his Amativeness would both co-operate with intellect and moral sentiment, so essential to its sanctified pleasures, and also fulfil an ordinance of his nature; whereas now, it is compelled either to act independently of both, or else in their very teeth, and thus to violate his nature; for the moment his higher faculties are exercised, they interdict its cravings, except governed by that spiritual love which limits them to one beloved object. Oh! pitiable victim of carnality, if thou but knewest what a heavenly birthright thou hast lost—squandered for a paltry “mess of pottage,”—thou wouldst indeed repent and reform! Pleasure in thy carnality thou wilt never find! But holy love yields it in quantity commen-

* Milton has well said, that the embrace of harlots is tasteless. The context and previous section show why, namely, because it gratifies *scarcely* a portion of the faculties, and poisons all.

urate with thy utmost capacity for its enjoyment, and in quality the most delicious morsel thou canst taste on earth! But thou art wandering *from* it, and incapacitating thyself for partaking thereof. Would to God and thine own soul, thou knewest that on this spiritual love grows the very pleasures thou seekest. And ah! thoughtless youth, yet unloving and unloved, neither the gold of Ophir, nor the treasures of Egypt, nor the crown of the whole world, nor any, nor all, other blessings combined, at all compare in value with the *experience* of virtuous love, in place of raging, torturing lust! Fulfil this spiritual and *dual* condition of love and hymeneal pleasure, and a *world* of perfection and bliss will it shower down upon thyself, and thy companion, and thy children! And let those who would literally revel all their lives without satiety in enjoyments the most luxurious this side of heaven, duly govern and sanctify this passion.

MORAL PURITY, AND MORAL REFORM.

No man or woman thoroughly indoctrinated with this cardinal truth of the spirituality of love and greatest pleasure of virtue, can become or remain licentious. To know and feel that *it alone* embodies even *sexual* pleasure in its most perfect fruition, in *addition* to all its other luxuries, will root out sensuality and substitute moral purity. It will bury lust by converting into virtuous and therefore happy love, what sinful passion perverts and therefore renders miserable. It will quench those raging fires of sensuality which consume both soul and body together, and light up instead that sacred flame of moral purity which sanctifies the soul. Men do not love misery. By a law of their very being, they shrink therefrom. They *seek happiness*, constitutionally, and universally; and as instinctively shun both suffering and its cause as they do the envenomed viper: and for the same reason. They therefore simply require to *realize* that sensuality always and necessarily induces misery, whereas virtuous love embodies all the pleasures even of Hymen, invariably to seek the latter and shun the former.

Anticipated enjoyment is their only motive for sinning. Hence let them fully realize, in their inmost souls, that spiritual love alone yields in perfection the very pleasure sought, but that sensuality is misery, and they could never consent either to inflict this self-torture on the one hand, or on the other, to rob themselves of hymeneal pleasure. Pure selfishness—the happiness of virtuous love and the misery of vice—these *ad hominem* incentives are the great *practical* motives urged so *feelingly* upon us by our Heavenly Father to entice, *compel* us to choose virtue and avoid sin; besides being more efficacious than all others combined; those drawn from eternity not excepted. We can neither drive men by law, nor shame them by exposure, as effectually as *entice* them by this *conduct-reaching* motive of *self-interest*.

RECIPROCATED AFFECTION still more effectually subverts moral purity, while INTERRUPTED love is the principal cause of moral pollution in all its forms—a doctrine completely established by the entire constitution of love, its exclusiveness in particular. As long as this spiritual love is reciprocated, so long both parties are perfectly satisfied with each other. Neither wishes to reciprocate one single item of love with any other, but both regard a change of objects as moral treason in its worst aspect, and infidelity as sacrilege, than which absolutely nothing is more utterly abhorrent, because a breach of the most sacred relations of the soul. As long as the affections remain reciprocated, neither has the least occasion to stray abroad, because completely satisfied at home. Until that exclusiveness of love already shown to constitute its leading condition, is interrupted, it almost *compels* virtue by discerning desirableness in no other, and regarding all perfection as centering in their dearly beloved. But, this holy spell broken, temptation now takes effect, whereas before it could not be admitted even to a *hearing*, because the whole soul, already completely pre-occupied by love, was perfectly shielded throughout against all desire of another love; much more against seeking to enjoy *its foreign repast*. As long as the human soul remains bound

up in its first bundle of devotedness, so long the temptations of even a Joseph can take no manner of effect. If my *all* depended on the continence of a thousand youth of both sexes, as long as their reciprocated affections were fanned by frequent endearments or cherished by anticipated marriage, I should feel perfectly safe as regards them all, even if they were surrounded by all the allurements of a lascivious world; because reciprocated love is a perfect antidote of passion. For lovers to seek foreign indulgence while warmed by the sacred fires of reciprocated affection, is morally impossible, and a mental anomaly. But this barrier, love's chief protection, swept away, not one in hundreds but could be enticed to make shipwreck of virtue, and defile the soul. Before, this sun of love excluded from the enchanted vision every star of beauty, itself alone worshipped with exclusive and devoted homage; but this sun set, star after star of unhallowed passion rises on this same horizon, and lures from virtue's sacred pathway. Even high-toned moral principle, though it may sometimes prevent transgression *in deed*, yet cannot so completely shut out all foreign *desire* as to prevent the sin of the *soul*. The cravings of unrequited love sigh in secret for some kindred spirit on whom to lavish its gushing though bleeding tenderness. Spontaneous, and therefore no more to be kept at bay by force of will than appetite, or memory; this element hungers and thirsts, not primarily for mere carnal gratification, but mainly for this *spirituo*-sexual communion of our subject, robbed of which in the interruption of its first love, it naturally seeks elsewhere. Lie dormant after once awakened! Never, any more than any other primary faculty. That licentious young man fell *in and by* the interruption of his affections; and every laughter of infamy was *first* ravished in *soul*, and then either cared naught what became of her person, or else sought in passion what she was denied in virtue. Know you the husband who does not cordially love his wife, if he does not love and go abroad, it is not for want of desire, and he who does go abroad, is not perfectly cordial at home; because conjugal

oliss effectually kills all wandering desires. So, too, it is no difficult to gain the affections of that woman who lives unhappily with her man, or who has experienced interruptions, because all alive with susceptibility and panting for reciprocity; and *they* obtained, her person falls an easy sacrifice, unless prevented by a mighty effort of self-restraint. Nor can that man or woman be found who has been induced to practise this iniquity before their affections were blasted. Who ever knew any one become lewd while their first love was nurtured by a prospect of marriage? The annals of moral pollution furnish no such record, whereas every son and daughter of vileness will be found to have become inflamed by passion *in and by* interrupted love. Bear the painful testimony, ye carnally minded men, and ye lascivious women. Was not this the wide gate that opened you into "the broad road" of depravity? Upon the unhallowed records of passion, upon universal observation and experience, we rest this dreadful issue.

If this great *practical* truth, that disappointed love is the principal cause of carnality in all its forms, in all its heinousness, requires farther proof, it has it in that constitutional law of love, that the *person* naturally goes with the affections. That function instituted to perpetuate our race, is but the ultimatum and the *constitutional* accompaniment of love. But for this union, love would not promote offspring any more than memory, or devotion, nor effect any end whatever; whereas the constitutional union of love with this function, renders propagation certain. Love being thus indigenous in all, and then tending directly to induce this parental function, almost *compels* man to fulfil this natural duty and destiny of multiplying his race. Explain on any other ground, the bridal sacrifice on the altar of love, of what is held dearer than life, and consequent cheerful submission to what otherwise native modesty would generally repel. SPIRITUAL LOVE IS MATRIMONY, and entitles to its prerogatives.* Linked together in the great

* Matrimony, wedlock, and kindred terms, are used throughout the work as synonymous with the spiritual love of sec. v., without

chain of God's works, they become joint-partners and co-workers in that great and *indispensable* work of multiplying our race. But why argue a point as self-evidently an ordinance of nature as that the affections and person go legitimately together, and thus overcome that otherwise insuperable barrier of instinctive modesty thrown by nature around every well constituted youth, by familiarizing its subjects to the opposite sex, thereby taking the castle of virtue otherwise impregnable?

Candid reader, is not this the correct philosophy, and the actual fact? Learn, then, and practise the great *practical* lesson it teaches, of bestowing the affections only where the person also may be lawfully surrendered for life, and thereby quell all the soul-polluting cravings of incontinence, and secure all the felicity of wedlock.

The inference now becomes obvious and most forcible, that man will never be virtuous as long as he thus "courts by the quarter," and loves "here a little and there a little;" nor woman, as long as her affections are thus wantonly rifled. To break off the loving pair, is virtually to convert their love into lust; and yet purse-proud parents—some who even pray for,

the least regard to the presence or absence of the legal ceremony, which is only its public acknowledgment merely, not its constituent element, nor any way essential, pro or con, to its integrity. If, and as far as, it is created by the civil law or ceremony, is it a HUMAN institution merely, and a legislative foot-ball of passion or dogmatism; whereas our doctrine places it on ground as infinitely higher as the LAW OF GOD is more obligatory and sacred than human legislation. As long as the legal ceremony is allowed to make and break marriage, so long, as in licentious France, will the legal husband possess the dowry of the wife, (?) and her gallant, her person. Those who make property-matches for their children and wards, perpetrate matrimonial sacrilege, and legalize carnality; while those who interdict affianced lovers, separate "what God hath joined together" in that holy covenant of nature which marries its votaries and entitles to its rights independently of law and in its very teeth.

and give to the Moral Reform cause—are hereby ruining the moral purity of their own children by the wretched thousand. The prevalence of licentiousness is both the witness, and the legitimate and necessary product, of this co-extensive blighting of love; because, love constituting matrimony, the interruption of the former is an infraction of the laws of the latter, the legitimate punishment of which is licentiousness. Mete penalty for so great a crime, and following directly in its wake. No crime, not even murder, is greater than breaking these matrimonial relations; for frequently it either takes the life of its broken-hearted victim, or else, worse than a thousand deaths, plunges into infamy and wo! No penalty, therefore, should be greater; and, accordingly, what is more fearful than the wages of this sin? The sanctum sanctorum of humanity polluted and trodden into the dust! The flood-gates of every species of wickedness hoisted! Pandora's box of physical and moral malady opened upon man! And all only the natural consequences and penalties of trifling with connubial love—that most sacred element of our nature! Would that mankind duly estimated this consecrated emotion, and trifled with it no more than with death! That they considered its violation, what indeed it is, *the* crime of all crimes, because the greatest destroyer of human happiness, and incendiary of human passion!

Laborers in the glorious cause of moral purity! our subject lays out your course of procedure. It tells you to say less about licentiousness *as such*, and more against this almost universal flirtation and coquetry of both sexes. These are the chief causes—the great maelstrom of moral impurity. Remove *them*, and their *effects* will cease. Prevent them, and then properly direct and sanctify the affections of both married and single, and one generation will bury this vice in all its forms, and substitute moral purity therefor. And just in proportion as you effect the former, will you thereby accomplish the latter; whereas other efforts comparatively but lop off the branches of this deep-rooted and wide-spread tree of human corruption

and wo, while this lays the axe at its very *root*—an infallible prevention, and a specific cure.

FEMALE PASSION

Woman is freely accused of being the Eve of licentiousness, and at heart no better than she ought to be, lacking only due temptation to prove frail. The prevalence of this, or a kindred sentiment, even among the moral and enlightened, is a matter of surprise, and so general as to require canvass.

Woman's endowment with this passion is admitted. Otherwise, she would be shorn of every female charm—bereft of all the loveliness of section iv., and barren of all the love of section v.; as well as incapable of fulfilling the only end and object of her female constitution; and therefore a mere cipher in creation. But for this endowment in her, where would our race soon be?

But its *relative* strength—this is the question. Touching it, be Phrenology the judge, and its experienced practitioners the witnesses: Testify—Is not this organ *smaller relatively* in her than in man? This is the inductive observation of the author, which his extensive practice entitles to some consideration; nor has he seen the practitioner whose observations have led him to a different conclusion. With it, that description of her love already given, coincides. Constitutionally, therefore, she is more virtuous and less passionate than man.

Still she often sins. Females in high repute for virtue and propriety, sometimes surprise us by elopement, or premature maternity, or throw themselves away on a sensual vagabond; and not a few allow liberties construed by man into indices of wantonness; while very many ply the enticing arts of courtship with an assiduity and earnestness evincing a pretty strong desire for wedlock. All this and much more is set down to the score of female passion or infidelity, and the blame of her own fall, as well as much of man's sensuality, is charged on tempting Eve

But, is not this female frailty, and even the occasional paradox of truly excellent women becoming fascinated, perhaps seduced by men known to be corrupt, all explained on the ground of that concomitance of love and person already shown to be both a law of love, and *the* instrumentality of multiplying our race? Woman's *affections* once enlisted, her person is too often surrendered at discretion; but she *cannot possibly* be seduced except you first gain her love. Testify, ye whose experience, virtuous or vicious, qualifies you to judge. Was virgin purity *ever* first to proffer or solicit pleasure? Independently of love, and before her affections have been called out, have you *ever* found her the enticer? Never. Produce the solitary case. Nor would a thousand cases criminate the sex, nor any thing short of their constitutional wantonness before having loved or "known man." Besides being the universal aggressor, man is obliged, in nine hundred and ninety-nine cases in every thousand, to break her into the harness of passion by dint of both stratagem and perseverance. True, *when* thus broken, she often pays him back in his own coin; but our inquiry relates to her *natural* bias. Proffer sexual pleasure at first if you dare, and she will both spurn it, and despise you. Take liberties before you get her love, and you "catch a Tartar." Nothing equally rouses her deep indignation, her implacable hatred. But that once enlisted, she tolerates what would otherwise be utterly repulsive; partly because, though deeply pained by your conduct, her love throws the mantle of charity over your faults, and partly because, where she loves, compliance and a disposition to oblige are as natural as breathing. Because she lacks sufficient firmness to resist, and yields to your importunities mainly out of kindness, (though she would infinitely prefer propriety,) you think your liberties acceptable, condemn her as wanton, and proceed with increased boldness, little realizing that her apparent passivity, perhaps even reciprocity, is far more likely to result from her strong native, (though in this case unjustifiable) disposition to oblige, and difficulty of resisting those she loves, instead of from carnality

Especially this dalliance of Benevolence at first, too often enlists her own feelings, and this sacrifices virtue. And now, woman, I appeal: Does not this tally with your own consciousness, and cause and account for some of your derelictions, otherwise unaccountable even to yourselves? Depraved man, are you willing to effect her ruin by means of this her native kindness? Bear in mind, that often, *generally*, she simply *tolerates* from kindness what she has too little sternness to resist.

FEMALE SANCTITY MAN'S SPECIAL CARE.

But, man should give woman no *occasion* to govern either her person or her love. Well married, she would have none; nor any before a suitable age for marrying. Properly developed and direct her affections by giving her a suitable, seasonable object, and not one in tens of thousands could be seduced by any possibility whatever. While ripening into marriage, or concentrated on a husband, that exclusiveness of love already demonstrated absolutely precludes the *possibility* of her fall. But, break *this* off, and her affections will shoot out in some other direction. Arrest their primitive flow, and they will seek another channel, because, *flow they must*. Death alone can stop them, and doubtless only opens them into the rivers of eternity! This overwhelming power of woman's love alone fits her to become the wife and mother. What would she be without them? A drone. Even less, because of *no* service in her feminine capacity as such. But, behold how they exalt her nature! See how they transform her from nothing to a terrestrial *angel*. At least, this devotedness of her love renders her the most perfect work of creation's Architect. Could an angel's power of speech portray the exaltation *added* to her nature by this single endowment? Is it god-like to "love our enemies," and "return good for evil"? Behold her! clinging even to her *betrayers* with a devotedness bordering on *mania*! Mind and body a complete wreck, effected by arts how-

ever diabolical! so that one would expect her to arm herself with fiendish vengeance, and drink his heart's blood; yet, behold her fondly embracing him, and still delighting to serve him, even to the utmost that complete devotedness can possibly devise! Keeping sleepless vigils night and day over his sick bed! Seizing and making every opportunity to load him with perpetual kindness! Closing her ears to whatever is uttered against him! Blind to his faults, though as palpable as Egyptian darkness; and pertinaciously defending him, though as black with crime, committed even against herself, as a devil incarnate! Utterly regardless of self! and patient under all the misery she suffers, because inflicted by him! Yet devoted still!! Ay, even completely *wrapped up* in him, and meekly enduring any and every torture he inflicts! Oh, woman! thy love is indeed a marvel! Could angels more than requite *such* evil with such *good*?

But, if all this transpires in the *green* tree, what shall not be done in the dry? If she can thus love and thus bless even her *betray*er, and a human fiend at that, what can measure her love for *virtuous* man—intelligent, pure-minded, and reciprocally devoted? Her greatest happiness, to render him happy! A living sacrifice of self equally complete, a devotedness equally entire, a power of emotion equally intense and divine, mortals are privileged no where else to behold, nor endowed with words to express! “Entreat me not to leave thee! for where thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God.

And now, oh, man! how can you convert this very ecstasy of her love, and its consequent concomitance of person, into your chief instrument of her ruin? Will you pervert what was instituted expressly for your own highest good into an instrument of death to her body, pollution to her soul, and destruction to all her angelic excellencies? Granted, that her ecstatic love puts her within your power, will you seduce her because you *can*? Will you not rather refuse indulgence attainable, and even proffered, especially since, for the wisest of reasons:

her desire is unto you? Will you make her weakness, (rather highest female ornament and crowning excellence,) your dagger? Shall not the very *fact* that you can thus easily win her love, and through it possess her person, *protect both*? How is it elsewhere? Does the noble lion pounce upon the feeble lamb because he *can*? Yet to the mighty boss and powerful horse, shows he such favors? Does the strong man abuse the weaker, because in his power? Rather, even when provoked by inferiority, he says, "An equal, I would *cl* *ct* ; an inferior, I scorn to conquer." Is it contemptible to tantalize a helpless victim, or break the bones of a prostrate foe even, and is it not infinitely more so to torture a helpless suppliant, and she our best friend, and greatest earthly *blessing*? A pirate once captured a merchantman. The piratical captain encountered in deadly combat, a resolute seaman of the latter. Long and desperately they fought and thrust, each doing his very utmost to imbue his sword in the heart's blood of the other. An unlucky blow at length broke the seaman's sword at its hilt. Baring his breast, he cried, "Stab, for I'm in your power." "No!" exclaimed the pirate, "as long as you fought me, I fought your life; but now, your helplessness is your safety. So far from killing a defenceless foe, I will protect your life even with my own. Or, accept another sword, so as again to become my equal, and I will kill or be killed." All nature through, helplessness is safety. Shall the fond mother love and cherish her feeble offspring most, and we avoid treading on the worm because of its impotence, and shall man stamp woman into the very dust because in his *power*, though put there for his own good? Or, is it indeed so great a victory, to capture her affections, all ready at the out-set for capitulation, and through them possess the citadel of her person? Will you despoil it, because you can? Rob it of its priceless jewel—and all the diadems of earth are trash compared with woman's virtue—because you possess its gates? Shall not such possession render you responsible for their safe-keeping? Does not their robbery criminate *yourself* more than her? Why vaunt your

self almost to bursting, because you can commit, or have perpetrated, sacrilege? And yet, how many men recount their female conquests, obtained by whatever stratagems and false promises matters nothing, as exultingly as Indian warriors pow wow over their scalps, thus glorying in their own shame! Even those whose consciences prevent actual indulgence, often go far enough to see that they could go farther, and then boast of their power over woman's passion, and jeer at the "easy virtue" of the sex!

Not, however, that we would by any means weaken her efforts at self-protection, by throwing the responsibility of her protection wholly on man; but that we would *save her from ruin*, by *charging* her to bestow her affections ONLY where she may *properly* surrender her person. This done—her love governed by that great law of the ascendancy of the moral sentiments and intellect, already developed, she need not be forever on the alert lest she fall. Properly to guide and govern her *affections*, is perfectly to protect her person; because the latter is utterly inaccessible except through the gate-way of the former. Keep *that* closed, and the fortress of her person is absolutely impregnable. Guard but the *beginnings* of love, and restrain its *first* goings forth, till you are certain of happy wedlock, and all the wily arts of the seducer will make no impression. Does *this scientific* safeguard weaken resolution? Does it not *nerve* to effort, by pointing to complete salvation, easily attained? So far from casting you into the stream of passion and promoting passivity while its fearful current sweeps you on to destruction, it puts the only oar of self-preservation into your hands, and tells you how effectually to ply it. Rather, keeps you securely housed on shore till you may virtuously and happily embark for life. This intimacy of person and affection—your only vulnerable point—your betrayers fully understand, yet you do not; and hence, you too often open the door of affection to their solicitation, through which they then too readily enter the sanctuary of your

person, only to pollute and destroy both. Oh, beyond comparison! Oh, sacrilege without a parallel!

Woman! pray mark well this principle, and hail it as your only efficient deliverance. Still, it is not your reproach, or even weakness, but that element of which it is the perversion as the constituent element of your feminineness, and therefore your *glory*, not condemnation. Take no umbrage, therefore; because you *know and feel* it to be *true*. Scorn and neglect it, at your peril!

“But, why break the secret, and thereby help to make seducers, and thus ruin woman by wholesale?” Are seducers either ignorant, or fools? Do gamblers understand their black game better than these devils incarnate understand every seductive art, and this as their king-card? A means thus palpable and efficacious, escape their eagle vision? A few liberties taken before, and then after, having gained her affections, will teach them this lesson *effectually*. But, who has befriended woman, by pointing out his weapon, and her exposure? And yet, was her ruin *ever* effected but by its instrumentality?

And now, oh, man! I carry the appeal home to thy inmost soul. By all your love to the mother who bore you, to the sister that dotes on you, and to the dear one whose gushing tenderness you have won, as well as to the gentler, angelic sex, I beseech you, guard the sanctuary of female love and virtue! But, should this appeal prove unavailing—even though you “fear not God, nor regard man” nor woman—yet, at least, for your *own* sake, preserve both her affections and her person. She defiled, what becomes of *man's* domestic happiness? Her every instance of frailty re-acts on him; so that, even his *own* interests should induce him to preserve her pure. Especially, since she does not seduce herself, should he charge her frailty to his own perfidy and carnality. Ten fold is his guilt, since he cannot possess her person without first ravishing her affections! Defiling her body, a mountain in itself, is but a mole-hill compared with blighting her *affections*! Her *soul* humbled! Her whole nature, with all its

charms, all its capabilities of conferring and experiencing enjoyment, even all its angelic *perfections*, laid in ruins! All her joys converted into sorrows! Blasted be that fiend in human shape who does this wicked deed! Hurled—ay, even *hunted*—from society! Scorned by man—spurned by woman! Uncheered by one ray of love. The plagues of Egypt be upon him! The mark of Cain! The blasts of sirocco! Compared with this crime, murder is innocence. Even hanging is too good for him, unless hung a life-time. The deepest place in *hell* is his, because his sin is greatest. And he *is* hung for life! Is in a perpetual hell on earth, the fagots and brimstone of whose flames he himself has piled and lighted; while from the heaven of love, and all its joys, he has for ever excluded himself. The raging fires of this hellish passion are lit up all around him, all within him. Pestilence is his very breath. Moral stench, his only atmosphere. Gross sensuality, his perpetual wallowing place. A living purgatory within and without, his endless portion; because that very blackness of depravity which can ruin unsuspecting woman, *is* that deepest sin and suffering which constitute hell itself. And what sin or misery like his?

Him I reprobate, his victim pity. *Pity both*—him for his ignorance and depravity, her as their sacrifice—him for driving the car of passion thus recklessly, her as being crushed beneath its wheels. Neither know what they do. Still, I commiserate her most, because, though least guilty, yet most severely punished by that false state of public sentiment which condemns her as most vile, and her very presence as moral pollution itself, yet censures him less than for committing some trifling misdemeanor. Though plighting his solemn vow of marriage as the only means of accomplishing his diabolical end, yet he suffers little or none in either standing or business, while she is turned out either to starve, or else to live on the wages of her own shame and sin. He flirts again, and yet again, ruining victim after victim; she is spurned by all, yet perpetually disgusted and tormented with the lascivious winks of those who interpret

her fall as the guide-board to carnality, and who, if refused, act "louder than words," "why not me as well as him?" Oh society, thou *art* a tyrant! WHY this fish of one and fowl of another? And of the *wrong one*? When wilt thou treat erring woman as our great Exemplar treated the sinning Magdalen? When, and as far as, thou followest His precepts and examples. This proscriptive spirit is not Christianity, is not humanity, is not philosophy. It does not deter others, yet it ruins uncounted thousands of those whom forgiveness would save. The odium heaped upon those who have made one false step literally *drives* them on down the broad road to destruction, and heads off every attempt to reform. This state of public sentiment is the great peopler of houses of infamy, which the restoring spirit would rob of tenants. Does God forgive us our trespasses, and shall not we also forgive one another? Shall we pray, "Our Father, who art in heaven," to "forgive us our trespasses *as* we forgive" others, and yet be relentless towards our fallen-sisters? How *dare* we invoke from him that vindictiveness touching our own sins, with which we persecute her who is seduced by man's libidinousness, not her own? And are *we* so *very* "pure IN HEART" that we could cast the first stone? Even then, shall we not rather say, with our Pattern; "Neither do *I* condemn thee," only, "sin no more?" Nor are the most condemnatory themselves always the most virtuous. *The reverse.* Who arraigned the frail woman before Christ? To a man, guilty of the *same* crime. Who berate the fallen most? Those who walk nearest the edge of the same precipice, and require only allurement to leap it; because they look through the colored and magnifying glasses of their own corrupt feelings, and are therefore both the most suspicious and censorious—suspicious, because they judge others by themselves; censorious, because themselves censurable: whereas purity is unsuspecting, and virtue tolerant and forgiving. Who in our towns and circles the most violently denounce the moral reform movement as improper? They whose illicit pleasures it abridges. This is fact, and support.

ed by philosophy; while the "pure in heart" are the most "merciful," as well as the most assiduous in their labors of prevention and reform.*

ABANDONED WOMAN AND HER REFORMATION.

Abandoned females are generally considered as constitutionally the scum and offscouring of mankind. Of many, this is too true. Of all who fall by sin and passion. Do you hear that dreadful imprecation, and those horrid blasphemings? It is their habitual language. Behold woman, the representation of purity and perfection, offering herself, at even-tide, in the mart of pollution, without a blush, and receiving the wages of sin without remorse! Utterly devoid of truth. Pollution itself! Robbers all, by profession! Every fiendish passion rankling in their souls! Themselves fiends incarnate, going about seeking whom they may devour! We shudder to behold!

But are they not human beings? Perhaps as good by nature as ourselves. Do *we* stand wholly by our *own* strength? Subject us to their temptation, and should even *we* withstand? Is the real difference so heaven-wide between us, except in those circumstances that have saved us but ruined them? They are our *sisters*, not female brutes or devils. Indeed, many of them are superior women, mentally and physically—splendid looking as well as truly beautiful and intellectual.† Indeed, it was their beauty and its accompanying

* Dr. Wieting, an able lecturer on Physiology illustrated by the manikin, in his private lecture, which we cordially recommend, tells a story of a very prudish Miss, whose modesty was **VERY MUCH** shocked by the bare announcement of his subject, but who followed him thirty miles, imploring him, with the agony of **DESPERATION**, to hide her shame by committing infanticide. These **EXTRA** particular people need watching most.

† See illustration of the principle that shape and looks are as character and cast of mind, in the *American Phrenological Journal*, 1845 and 1846.

intensity of feeling which ruined them. The taste of no epicure for his delicacies and viands equals that of seducers for their "game." Ordinary women tempt their appetite less. "The best, or none," is their motto. I appeal to observation, the more extended the better, whether the majority of premature mothers, and of those seduced, have not warm temperaments, and cordial, whole-souled feelings—just the elements, properly directed, for making excellent wives and mothers. Talk to them, before case-hardened, of their fall, and they weep and sob as if their very hearts would break. Their existing depravity, admitted to be without a parallel, is less innate than *artificial*, induced by circumstances the worst possible. They are more unfortunate than naturally corrupt. Unless seduced by artfulness the most consummate, they would now have filled important places of interest and usefulness in families and social circles. *And may yet.* Their case is bad, but not hopeless. They have the material upon which to operate, and require only effort, and asylums or kind families, in which to commence reform and restoration. Shall Washingtonianism rescue from the gutter loathsome drunkards, cast off and cast out for a score of years, the pests and detestation of all, and reinstate them in society—converting beggars into princes, aye, making them *eloquent* and *intellectual*—and shall not similar means shed equal blessings on this forlorn class? Are they not equally valuable, and equally capable of restoration? Is not their salvation equally desirable? Granted that the labor is more arduous, shall not the temperance victory lead on to similar effort and conquests in this sister cause of reform? Is any thing hard now that should be done? But, difficult or easy, shall humanity rest till it is achieved? Our neighbors house on fire, we run to the rescue, nor heed danger. Shall we then behold the *souls* of the fairest portion of creation set on fire by the torch of *perdition*, and burning *mind* and *morals* to the cinders of the bottomless pit, unconcerned, perhaps deride? "God forbid." Fathers and mothers in Israel, brothers and sisters of philanthropy and virtue,

let us address ourself to this neglected but arduous and most needed work of humanity. We can save them by thousands, and dry up this fountain of sin and woe. But we can do nothing at arms length, nor by prayer and preaching alone, but mainly by *personal effort*. Nor by regarding them as vile things, whose very touch contaminates, but as sisters of humanity, and treat them tenderly, nor ever taunt them with their past frailty, but encourage.

Especially, must we *prevent their fall* by removing temptation, by purifying our literature, and especially by banishing novel reading, that hot-house of this passion. We must shut up the grog-shop always at their elbows, and so indispensable to their carousals. Above all, we must *reform man*. What a burning shame that he should prowl, wolf-like, about every neighborhood and family, seeking, by that *taking* bait of pretended courtship and marriage, to devour all female virtue, and making such terrible havoc. The best of women hardly safe! The most execrable bandit on earth! A mighty work, but it *will be done*. The dawning millenium *must* disperse this vice. Ten years will witness effort, and twenty, a mighty change. But we leave the rest to our supplement.

TEST OF LOVE: SUDDEN LOVE.

To apply more specifically that infallible test of the character of love furnished by our subject. It is this. In exact proportion as the love of any individual tends to sexual gratification as such, is it debasing and brutal; because unsanctified by intellect, and unsanctified by moral purity. Shun such therefore as vipers; for their lust will vanish with indulgence, and embrace any other sexual *thing* that will feed this flame of sensuality. On either their continence or constancy, no reliance can be placed. The very nature of their love precludes it. Whereas love based on the higher faculties, kills sensuality as such, and remains satisfied with that spiritual inter-communication of the preceding section.

Let young women universally apply this unerring test of love to the conduct of their suiters. It will reveal, in all its nakedness of deformity, the designs of many a villain, however solemn his protestations of true love. It will discover the projecting ears peeping through the lion's skin, and thereby save many a worthy and unsuspecting maiden from all the miseries of unhappy wedlock, besides telling some suiters that their love is mainly animal, and therefore short-lived.

It also condemns *sudden* love as more sensual than spiritual; because, by supposition, the latter has not yet had *time* to discover that *moral* beauty on which alone it can be founded.

Our subject also determines, what has long divided mankind, whether love is sensual or spiritual. Most contend that it is only refined sensuality, and that even the most platonic consists in a desire for animal indulgence. Now, since most men *feel* their way to conclusions, their doctrines being as their *characters*; the love of those in whom Amateness predominates is sensual, and hence they accuse all of similar sensuality; whereas predominant moral sentiment purifies and spiritualizes this love in its possessor, so that he takes ground for Platonic love—shown by our subject to be the highest in character, and happiest in effect. It is therefore easy to determine the characters of given individuals from their doctrines as regards love; they who argue that love is only refined sensuality, being themselves sensual, but in them who maintain that the sensual ingredient is subordinate, it is subordinate. “As a man *thinketh* in his heart so is he.” Still, the two do naturally go together, but its spiritual department should **always** guide and govern its sexual.

SECTION VII.

STATES OF MIND IN PARENTS MOST FAVORABLE TO TALENTS
AND MORALITY IN OFFSPRING.

Recapitulation. Inference. Parents must exercise those faculties desired in their children. This function inspires devotion. Conscientious in conflict. In concert. Spirituality. Sacredness. Taste. Its absence. Connubial etiquette. Mirthfulness. Intellectual faculties. Causation. Parental Intellect. Improvability of man. The millennium. Connubial love its means: Makes children better than their parents. Importance of knowledge.

THE *multum in parvo* of this whole matter is, summarily, this: Parentage perpetuates our race. Offspring take on the physical and mental qualities and conditions of parentage existing at generation. That function which gives being to offspring necessarily awakens all the physical functions, in order to their transmission. By means of love, its constitutional predecessor and accompaniment, it also augments all the *mental* faculties, as the means of their transmission, and in that supremacy required for happiness.

The great *practical* inference from this is, that those parents who desire intellectual and moral children, *must love* each other; because this love, besides *perpetually* calling forth and cultivating their higher faculties, awakens them to the highest pitch of exalted action in that climax, concentration, and consummation of love which propagates their existing qualities—the mental endowment of offspring being proportionate to the purity and intensity of parental love.

Next, they should exercise those faculties most which they most desire in offspring. Those who would have religious and devout children, *must* give them being and character *whiles* exercising their *own* devotional feelings. If to praise and worship God at this period should appear incongruous, as it doubt-

less will to some, and even to professors, it is nevertheless possible, and indispensable to piety in children. Is this function incompatible, *per se*, with the spirit of prayer? Does *any* faculty, properly exercised, necessarily conflict with any other? Besides, does not love *naturally* excite devotion? Testify, ye who have experienced this holy emotion: Did not the contemplation of its hallowed object involuntarily awaken a spirit of prayer for this object, and thankful adoration of its Giver? Love and worship *naturally* assimilate; nor can either exist in perfection unaccompanied by the other; and, since this parental function is only the consummation of that love which invites holy aspiration, shall we not pray before, during, and after? Shall we implore the divine blessing on labor, sleep, table luxuries, &c., and not on what determines the destinies of immortal beings? Do not, and should not, *all* the faculties constitutionally *blend* with each other, and therefore paternity with worship? It *must*, in order to the *moral* perfection of its product; and *will*, where parents love each other and their heavenly Father. Children thus begotten will be holy from the first dawn of being, as were Samuel and John. Not, however, where carnal pleasure alone is sought; because this never induces that sanctifying action of the higher faculties which alone spiritualizes this function, and imparts mentality to its product. Religious education, to be effectual, *must* commence *HERE*; and if children still remain hardened, perhaps scoffers, after all the prayers and instruction of pious parents, the *cause* may perhaps be found in this very omission. Is not this *Bible* doctrine as well as philosophy?

We should also exercise Conscientiousness at this period. Especially should not *violate* it in a matter so *all-important*; because, dethroned *here*, it gives the whole field over to propensity; but, victorious here, few things strengthen it equally; for, if it can withstand *this* temptation, it can any other. Allowed to speak out here, it kills desire; for there is no middle ground. It must dethrone or be dethroned. At least, its *compunctions* interrupt unlawful pleasure, and this enfeebles

its product, besides creating that moral vacuum shown to characterize illegitimates, and allowing depravity to grow with their growth ; whereas its sanctions augment pleasure, and thereby improve its products, besides bestowing on them that high toned moral principle which so immeasurably exalts humanity. Words cannot express the importance of parental rectitude, and the moral glory with which it crowns its offspring.

Spirituality (Marvellousness) should, above all, be exercised at this period. It is this which imparts that feeling of purity, ecstasy, heavenly sweetness, and sacredness which always appertains to love. Does not this emotion etherealize the soul, and raise it above mundane affairs, and create holy longings and heavenly aspirations ? And should not this holy spell be carried to this its ultimate embrace, there to stamp its influence on offspring ? Ay, it even comes unbidden, and as an attending *handmaid*, where love has her perfect work. Still, only that happy few will appreciate this principle whose love is of the very highest order ; and that in proportion *to* its order. But such will, and to a degree beyond description ; and their children will be earthly angels, as are the offspring of parents who are thus strongly exercised in practical godliness while begetting them. Ask those parents whose children are remarkable for early piety, whether, at this period, their *own* religious feelings were not peculiarly active, and also analogous in cast to those of their children ? We have already *demonstrated* that principle which enforces the inference that devotion in parents begets devout children, and is indispensable thereto.

IDEALITY should also be exercised at this period. Has not nature taken special pains to banish grossness and vulgarity, and associate purity, propriety, taste, refinement, and elevation, of feelings and manners throughout all the stages of love, and of course with this its ultimatum ? Does not love naturally chasten, polish, refine, all that lovers say and do when together, and render them bland, graceful, and accomplished ? Let universal observation and experience answer. The reason, has already been given. Then, should not this refinement be

carried into both marriage and parentage? What act of our whole lives is more befitting delicacy, propriety, and purity of feeling? Taste is the twin-sister and only sanctifier of this function, and alone converts it from vulgarity and gross sensuality into a pure and delicate emotion. Behold the exaltation it furnishes to this function! Inexpressible by words. To be appreciated, it must be *felt*. Woman especially will testify as to its existence, and its sweets; yet, alas! is often compelled to mourn its absence when she most desires its presence, and to endure an uncouthness and indelicacy utterly incompatible with her native sense of propriety and modesty, as well as at war with both her daily converse with her husband, and her dearest relations to him. Husbands! pray mark this point; and avoid whatever can offend the refined feelings of your partner in this repast of love, and proceed with that delicacy and softness so congenial to her feelings, so promotive of your mutual enjoyment, and so requisite to stamp that native purity on your children, which shall cause them to be disgusted with vulgarity and vice, and render their entire nature chaste and virtuous. Remember, moreover, how exceedingly agreeable to a fine feeling woman are blandness and delicacy of approach, and how disgusting their absence. Catechise them in reference to this matter, and govern your manner accordingly. Those coarse jests, frequent improprieties, and occasional vulgarities, in the conversation and conduct of husbands and wives by thousands, deteriorate and degrade their feelings and character to a degree little suspected, and diminish affection, where mutual propriety would greatly strengthen it. So important is this subject, that it deserves a small volume on connubial etiquette.

MIRTHFULNESS should undoubtedly be exercised in this connexion so as to render its products brisk, cheerful, light-hearted, animated, buoyant, joyous, and happy. The pleasurable excitement it affords will also greatly enhance the ardor of embrace and consequently endowment of offspring. Nor should parents fail frequently to joke and frolic with each other. Approbativeness is also essential, in order to give both that accep-

able, winning, taking manner, requisite to secure the commendation to each other, and thus promote both the agreeableness of the repast and the pleasantness of offspring. Secretiveness commingling seeks retirement, Parental Love desires, and Hope anticipates its fruits; Inhabitiveness wishes to people home and country; Continuity, adjoining the social group, effects its completion by preventing this feeling from subsiding prematurely; Language promotes the then most delightful interchange of thought and feeling; Individuality, Form, Size, Color, &c. promote love by observing beauty of symmetry, &c.; Weight governs motion, Cautiousness gives care, Time secures that concert in this respect so indispensable;* Constructiveness, Locality, &c., aid by their respective functions; and especially Causality and Comparison are indispen-

* The notable fact, that the length of time occupied by the several species of animals in accomplishing this function, bears a marked proportion to their respective lengths of life—of which the elephant and fly are contrasted examples—together with the converging fact that haste is propagated as much as other parental conditions, admonishes parents that haste at this period tends proportionally to hurry its product THROUGH life, and OUT of it, besides entailing that imperfection which generally accompanies haste. As to half masticate food, neither allows the gustatory pleasure afforded by eating deliberately, nor fits it for nourishment, so haste in this respect both prevents that pleasure already shown to improve offspring, and allows the faculties and functions too little time fairly to marshal their forces, and fully to represent themselves in the counsels of reproduction, and therefore leaves its product proportionally imperfect.

Nor is time with regard to each other unimportant. Being indispensable even to the PRODUCTION of life, it is of course so to the perfection of offspring. To obviate existing differences by previously advancing the tardy subject, would both further that simultaneousness which Nature has taken so much pains to secure, and render fruitful many unions now unproductive, besides perfecting the progeny.

able in order to discover and apply the *causation* employed throughout in reciprocally adapting the sexes to each other, and in attaining the physical and mental perfection of offspring by a system of causation as complicated as it is perfect.

Behold, in this union of intellect and moral sentiment with love, and then of love with this parental function, the DIVINE CAUSATION employed to endow man with MIND. Behold in the fact, that that love which induces this function, calls forth, when she has her perfect work, almost *compels*, the exercise of both the intellectual faculties and moral virtues, the *means* employed to transmit MENTALITY and create SOUL! These means, our subject imbodyes. Poorly presented, but deep, infinitely beyond this meagre outline. Wise, infinitely beyond human conception. Efficient beyond the possibility of failure. Inconceivably minute in detail, yet as comprehensive as all time, and all animated nature! As perfect as even a God could render them. As no other work of the Deity compares in magnitude with the creation of the immortal *spirit*, so the *machinery* employed in effecting none, is equally fraught with the very *infinitude* of Divinity. LOVE and its constitutional influence in awakening the intellectual faculties and the moral affections of parents at this period to their highest pitch of healthy action, is this Divine instrumentality!

Learn, then, oh! prospective parents, the necessity of exercising *intellect and the moral affections* in conjunction with this parental function. How incalculably would that intellectual converse and moral communion, at this period so agreeable to yourselves, enhance the intellectual and moral endowment of your prospective offspring! Will you not perfect by culture what nature requires by instinct? Shall your intellects lie dormant at a time when their exercise would stamp the impress of talent, perhaps of greatness, upon your beloved offspring? Shall your moral affections slumber when their activity, besides exalting your own happiness, is so indispensable to the moral endowment of heirs of immortality? But

alas, how few parents exercise any more mind, or employ any more knowledge, at this period, than compelled to by the very nature of the function itself!

Behold, again, in this spontaneous accompaniment of intellect and moral feeling with love, and of love with this parental function, an instrumentality for

PERFECTING OUR RACE!

Progression is a law of man's very being, written in living characters upon every department of his nature, and destined to augment his intellectual capabilities and moral virtues no less than his progression in numbers. His capabilities are indeed boundless, and his virtues angelic! He will not always remain that stupid, degraded, depraved *thing* he now is. If he were forever to continue to be that plundering, rapacious, blood-thirsty *animal* he has thus far been—if murderous warfare, that imbodiment of all that is wicked in character and direful in consequence, is forever to be, as it has always been, his highest glory, his chief employ—then, alas for our race! How insignificant its end! But no! A brighter destiny is before him. A thousand years to come, he will be incalculably superior to what he now is in physiology, in health, in intellectual capacity and attainment; in short, in every conceivable aspect. "None shall say I am sick." "The child shall die an hundred years old." "They shall beat their swords into ploughshares, and their spears into pruning hooks, and all shall know the Lord, from the least even unto the greatest." Even now that happy day is preparing to dawn upon him,

"Which kings and prophets waited for
And sought, but never found."*

* See a series of articles in the *American Phrenological Journal* for 1845, entitled, "Progression a Law of Nature, and its application to human improvement, collective and individual." This progressive principle, compared with history, and then applied to his future attainments and destiny, is full of instruction and interest.

But *how* is all this to be brought about? By what *means* effected? BY SPIRITUAL LOVE and its stimulating influence on the higher faculties of parents, particularly when they unite to stamp their existing mentality on offspring. Its *constitutional* effect being first to exalt the action of the higher faculties and soothe propensity, and then, by means of that natural accompaniment of love with person already shown to be an ordinance of nature, to induce that function which transmits this exalted moral and intellectual action to offspring, it of course renders children better than their parents. Or thus: Children take on the *existing* conditions of parentage. Love renders the higher faculties of parents greater in *action* at this period than they are by nature. It then induces, *while* the action of these higher faculties is thus preternaturally exalted, that parental function which is but the very climax and consummation of love, and which *transmits* this then-existing *increased* moral and intellectual action to offspring. Since, then, the children of affectionate parents receive existence and constitution when love has rendered the mentality of their parents both more elevated and more active than it is by nature, of course the children of loving parents are both more intellectual and moral by nature than their parents. Now if these children and their companions also love one another, this same law which renders the second generation better than the first, will of course render the third still better than the second, and thus of all succeeding generations. Hence, by a law of our very being, this spiritual love, when love has her perfect work, renders every succeeding generation, as long as man continues to propagate, more and still more intellectual and moral than the preceding, and thereby *constitutionally* perfects our race. **As yet**, man is but a comparative pigmy in every thing. He is still in the first of his teens, compared with what this very principle will one day render him. Love rolls onward, faster and still faster down the declivity of time, that ball of human progression which is destined, at every step, to perfect humanity

more and more, till all terrestrial concerns are merged into the ocean of eternity. "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive," the extent to which this principle will yet carry his physical perfection, his intellectual power and attainments, and his moral virtues! Yes! Millennial glory is indeed in store for man! Philanthropists, behold the grand lever of human reform and improvement, Other reform efforts are brass and copper; this is fine gold! Others lop off the outer branches of the great tree of human depravity and wo, yet hardly as fast as they grow; this lays the axe at the *root*, and plants, instead, the trees of Eden. Others improve, this perfects the *germ* of humanity. Education modifies and trains, this *creates* goodness and greatness. To reform and perfect *parents as parents*, is to reform and perfect mankind. To PROMOTE CONNUBIAL LOVE—this, philosophers, is your talisman. This, moralists, is your mighty Archimedean lever. You may preach and pray till **doomsday**—may send out missionaries, may circulate tracts and Bibles, and multiply revivals and all the means of grace, with little avail; because, as long as mankind go on, as now, to propagate by animal impulse, so long must their offspring be animal, sensual, devilish! But only induce *parents* cordially to *love* each other, and you thereby render their children *constitutionally* talented and virtuous. Oh! parents, by as much as you prefer the luxuries of concord to the torments of discord, and children that are sweet dispositioned and highly intellectual to those that are rough, wrathful, and depraved, be entreated to "**LOVE ONE ANOTHER.**"

IMPORTANCE OF KNOWLEDGE.

Reader, thou hast now fairly before thee the gist and substance of our treatise. Judge candidly of its truth, of its importance. As to its truth. Is either of its two fundamental pillars unfounded? Is its first, that offspring take on the existing physiology and mortality of parentage, unfounded? Then

what becomes of that established physiological law of the reciprocal relation known to exist between the several states of body and mind, on the one hand, and of all the secretions, on the other? Of this, in particular? And, what becomes of our FACTS? But this reciprocity does exist, and thereby renders children *like their parents* at this period. Or is our second pillar unfounded, that love develops the *higher* elements of our nature? Is love indeed *mere* sensuality? *All* carnality? No, no: it is pure and perfecting, and then induces what transmits this exalted purity. On these two INDUBITABLE TRUTHS rests our whole superstructure.

And, if any knowledge on earth is worth possessing, then is that of these fundamental principles of human nature, human virtue, and human happiness. Here, pre-eminently, "KNOWLEDGE IS POWER" to perfect offspring, and ignorance is their imperfection, as well as parental misery. Parents may perchance stumble upon these favorable conditions, and avoid those unfavorable, without understanding them. But how incalculably would *knowing* what conditions in themselves at this period subserve both connubial love and the intellectuality and the morality of offspring, and what deteriorate them, promote the application of the former, and prevent the latter! In no other work of life, is skill equally available, or knowledge more essential to skill. However, let those who love darkness rather than light, both close their *own* eyes, and then bark in the manger. But let those who will learn and apply these principles, reap therefrom the richest harvests, and gather the most delicious vintage of life, to both themselves and the prospective products of their own bodies and souls.

PREPARATION.

The consequences of this function being thus momentous, it should neither be treated with jest, nor participated in thoughtlessly. Since parents thereby determine the physical, intellectual, and moral destinies of immortals, they should make preparation commensurate with these its undying results. As we

do not even eat without a double preparation, first of ourselves by hunger, and next of our food by seasoning, so parents should prepare themselves to work out, at this period, the future talents, virtue, and happiness of their children. Our preparation for visitors, is proportionate to our estimation of them. Shall, then, such *life-visitors* be unprovided for? Indeed, preparation is as much a part of every work of life as the work itself, and often its most important part. Much more so as regards this. No chance-comers, feebly endowed, because unintended, undeserved. No stifled-up room, without fresh air fully to arterialize the blood. But previous rides, or rambles, or a dance, or frolic, to stir up and bring out all the mental and physical energies of both. No supervening on previous exhaustion, but the most vigorous hour of the day and year. Sufficient exercise to promote all the animal and mental functions, but not enough to exhaust.*

Above all, the previous and present commingling, and mutual exercise, of that *love* shown to be so promotive of desire in parents, and the endowment in children, should not be neglected. Previous endearments and caresses exalt that interest and pleasure already shown to endow offspring.

But, these suggestions, and many others like them, grow so perceptibly out of our subject, that readers can make their own specific applications, these being samples merely, and inserted mainly to draw attention to such and similar applications.

But contrasts deepen impressions, and what follows will serve greatly to enforce our leading doctrine—*the Importance of Connubial Love*.

* Farmers never sire their stock when either parent is fatigued and even allow them to rest and feed for days before to promote preparation. The steed is never rode or driven, except for exercise. Would that men took proportionate pains in other similar cases as much more important as human perfection is more important than animal.

SECTION VIII.

EFFECTS ON OFFSPRING OF PARENTAL DISAGREEMENT, AND
UNREQUITED LOVE.

Hereditary depreciation and improvement accounted for. Blighting influence of disappointment and discord. The disappointed maiden. Death of friends. Discord deranges the nervous system. Animalizes parents and offspring. Destroys parental pleasure. This union wrong without love. Cause of depravity.

FULLY indoctrinated with the great law of things, that children resemble their parents, the counter fact, that the children of truly excellent and religious parents were sometimes irreligious and wicked, puzzled the Author exceedingly for a long time. So, also, did the fact, that children sometimes excel both parents in talents and goodness. In short, he could not account for either the degeneracy of some children as compared with their parents, or the superiority of others. He noticed this superiority in one family of children, whose parents lived together most affectionately. He had before observed, "in boarding round," that the rough, selfish, bad children of a school he once taught, were from parents who disagreed, but that his amiable and knowing scholars were from affectionate parents. His profession had also shown him, that those children, one or both of whose parents were intemperate, were less favorably organized than either parent, and that those born *after* the father "took to drink," were inferior to those born *before*.

ALL these knotty problems were solved by the two cardinal doctrines of our work; first, that children take on the conditions existing in parents at the time they received being and character; and, secondly, that affectionate wedlock, more than all other influences combined, calls forth all the higher faculties, not only habitually, but especially at this period; while

nothing harrows up all the animal passions equally with either matrimonial disagreement, or unrequited love. In the very nature of things, marriage increases the action of all the faculties, for good or evil—happy wedlock, for good ; unhappy, for evil.* What, equally with blighted affection or matrimonial discord, will keep Combativeness in so perpetual a foam of fretfulness and anger ? It will make almost any woman, however good her disposition by nature, as cross and hateful as xantippe—an angel, a tartar. It animalizes and sensualizes the whole being, body and soul together. Steels them against all goodness and greatness. More fatal still : It engenders that lost, reckless, don't-care state of mind which blasts ambition, cripples effort, quenches the spirit of elevation and aspiration shrinks from sight and hearing, and breeds a desire to die !

But to see the full force of this subject, we must bear in mind—what few know or heed—the power of the affections over the entire mental and physical being. Reciprocated love infuses new life into both soul and body, increases appetite, digestion, muscular elasticity, power and disposition to labor, moral purity and intellectual capability and desire, and augments every power and function of life. But disappointed love weakens muscular energy, exchanges the sprightly step for the heavy drag, enfeebles digestion, supplants the keen appetite for a loathing of its wonted food, diminishes that fullness of respiration which reciprocated love promotes, renders the looks dispirited, careworn, perhaps haggard, as though some dire calamity had befallen them ; unstrings the nerves, fevers the brain, dissipates the mind, renders desire turgid, drives sleep from the pillow, or fatigues by dreams of evil, irritates the propensities, plants disease in body and mind, and bears its unhappy victim down into a premature grave ! See that loved maiden, all life, and health, and happiness. Her eyes sparkling with joy. Her step graceful and elastic. Her full cheek glowing with health and beauty. Her whole nature

overflowing with happiness. But behold her now! Her affections withered by disappointment! Her fondest hopes forever blasted! She vacates her seat at table. She becomes pale and languid. She "drags her slow length along." She is sedate, subdued, and broken-hearted. She rolls restlessly on her fevered pillow. She pines in mind and sickens in body. She becomes incurable—the best medical aid having lost its wonted power. She finally sinks into a premature grave from a broken heart! The welcome grave alone can assuage her grief. Young women die by thousands, ostensibly of consumptions, fevers, nervous affections, and female complaints, but caused in fact by blighted love—that most prolific parent of these and other forms of disease. As well bury them alive as blast their love, because the latter will soon *kill them by inches*. Well is it called a broken heart, because it is a matter of *life and death* to both *body and soul*. Let experience and observation disclose what words can so poorly express—that sinking and blighting in every corner and crevice of the soul, thro' palsy of the whole being, occasioned by both unrequited love and unhappy wedlock!*

Look again. Behold that weeping mother, just bereaved of a darling child. She is now healthy. But anon, she becomes pale and wastes away with grief. She, too, becomes an

* The fact is a little remarkable, that most of those who are disappointed in love, or live unhappily with their consort, care little about living, or else desire to die. Now, it is a fact that desiring to die tends to induce death. Let a person indulge this sorrowful feeling, and it preys upon life with incalculable rapidity. Let such be entreated not to throw themselves away by indulging this death-desiring feeling. Banish both this feeling and its cause. Engage in something that shall call off and divert your minds. Don't allow it to prey upon you. Shake off the thoughts of it. Pouring thus melancholy over it, does not restore affection's mate, but unfits you for the joys and the duties of life. Above all, locate your affections on another object as soon as you can conveniently find one suitable. This is the very best antidote in the world—NATURE'S antidote.

invalid, and sickens, and dies, solely in consequence of the influence of reversed affection on health. Note yonder mourning widow. If she shakes off her grief, she will survive the shock. But if it continues to prey upon her, it impairs digestion and disturbs the sleep; and these great *vital* functions impaired, life itself is enfeebled or else destroyed. The loss of the deceased is but a part of this dire calamity. The grief of surviving friends, if intense and protracted, throws them also into a decline, and then into their graves. How many females in particular will find the cause of their disease in the loss of a dearly beloved child or friend! Deliver me, if from no other affliction, at least from this most dire of all calamities, the death of children and dear friends. Let my friends *die of age*, and in this fulfilment of nature's ordinance, not subject me to that fainting of body and sinking of soul which palsies life, invites disease, and hastens death.* The *uniform* and the *necessary* consequence of disturbed affection in all its forms, is injured health, deteriorated intellect, depreciated moral feeling, and increased and depraved propensity.

* Allow, bereaved parents and friends, this important advice. **BANISH YOUR GRIEF.** It does the dead no good. It does you incalculable injury. It both shortens life and renders it miserable by inviting disease. Then why indulge it? "But it weans us from the world, and prepares for heaven." Does enjoyment in this life, that is, obeying its laws, unfit you for heaven? Do earth and heaven conflict? Has not our Heavenly Father beautifully **HARMONIZED** the two? And is not the doctrine of their conflict a virtual **IMPEACHMENT** of either His wisdom or goodness? Rather, of his who advocates this relic of heathenism, that our affliction appeases his wrath and ensures his favor. The best possible preparation for another life is to obey the laws of this, which also makes us happy here. To make ourselves happy here, is to prepare for a *hereafter*, and whatever renders us unhappy here, as does grief for friends, both breaks the laws of earth, and unfits for heaven. We do not need to wean ourselves from earth, but only to seek how most effectually to enjoy and attach ourselves to it.

Once more. Disappointed love and unhappy wedlock are almost certain to derange the nervous system. Nothing more painfully excites it, and painful excitement is prolific of disease. Few things take so thorough a hold of all the interests of life, as love, and hence its interruption proportionally pains, and thereby diseases (painful action always diseases) the whole nervous system, the brain especially. Now a diseased nervous system necessarily and always diseases the *propensities*, and this, as already shown, depraves them. We need not digress to *prove* this point, but, taking it for granted, we see *how and why* disappointments in love render its subject peevish, cross, irritable, misanthropic, and even wicked. Namely, disappointed love irritates Amativeness, and therefore the organs of the body around it. Why not, since reciprocated love soothes passion and promotes moral feeling?

Besides, when love remains riveted, we feel that, be the whole world untrue and unworthy of confidence, our *loved* one is indeed a paragon of moral purity and trustworthiness. But, when *that* true and trusted friend proves untrue, and we always feel thus when disappointed, except by opposing circumstances, we feel that verily no trust can be reposed in man—that *all* are indeed traitors. This deteriorates our own consciences, by making us feel that we have been deeply *wronged*,* and this awakens Combativeness to resent it, perhaps Destructiveness to revenge it, and thus both rouses propensity, and deteriorates the moral tone.

Still more prolific of all these evil consequences, nervous disorder in particular, and destructive of good feeling, is discord between husbands and wives. Married life brings every element of both, not perfectly harmonized by love, into direct

* If the idea that the conscience of him who suffers the wrong is deteriorated thereby, should be new to any, it is, nevertheless, even so: because the PAINFUL exercise of ANY faculty deteriorates it. Those painful feelings, therefore, consequent on knowing that we have been WRONGED, deteriorate our moral feelings equally with the compunctions of a guilty conscience.

collision, and excites a perpetual succession of heart-burnings, and mutual sense of having been injured. If husband and wife do not cordially *love* each other, they *must hate*, except that when they partly love and partly hate they are unable to live either together or apart, and thus rendered proportionally miserable in both. Discord, in the exact proportion in which it exists, kindles the sour, hating, hateful, animal in parents, and depreciates their moral feelings, and therefore transmits this moral depreciation and animal exaltation to offspring.

Besides, since love heightens the ardor of the parental embrace, and thereby improves offspring, the absence of the former renders the latter tame and insipid, and this enfeebles its product. Those disaffected companions whose conscientious scruples curb passion in other directions, may content themselves with this merely animal relief, but can never enjoy that spiritual intercommunion already shown to be so promotive of parental pleasure, and so indispensable to the mental endowment of offspring. They violate the laws of matrimony, and must suffer its righteous penalties.

But, as the person goes with the affections, mutual hatred, if carried far, not only annuls desire, as regards each other, but produces mutual *disgust*; and that even when this passion is strong. Pure-minded woman, again our umpire, will bear the witness as to her loathing and even utter abhorrence. She may make a virtue of necessity, and tolerate what she cannot avoid, but prefers *death* to this living purgatory! But to unveil the inner recesses of her soul, seems like sacrilege, and having thus effectually drawn attention to this point, we forbear to prosecute it farther.

The inference is conclusive, that those who do not cordially *love* each other should never reciprocate this hallowed repast of love, even though married by law; because, first, law cannot possibly justify what nature has unequivocally condemned by rendering thus repulsive; and secondly, between such, it can never be anything else than mere animal indulgence, the supposed absence of love *being* the consequent absence of those

pure moral feelings which it alone can bring to this *repat*. Hence, their offspring must of necessity be far below their parents in intellectual and moral endowment, because parental intellect and moral feeling were not called forth by love, and therefore not transmitted to offspring. Moreover, their offspring must necessarily be essentially animal, because the supposed disagreement of parents rouses all their animal passions, and transmits them, thus roused, to offspring. Such sensual intercourse is MORALLY WRONG, even by those legally married to each other, because it may, *must*, beget human *animals* only, but never human *intellect and soul*, except of an inferior grade—never that born in the ‘IMAGE OF GOD.’ Our world is full already of such scapegoats of humanity. Hence, to a great extent, its appalling depravity. This fatal omission of sanctifying this function by *spiritual love*, it is, which has allowed animal propensity to go on begetting mankind “in sin, and bringing them forth in iniquity.” This is that “*forbidden fruit*,” that “*original sin*,” which has comparatively blasted and embittered humanity until now, and will continue to do so till supplanted by spiritual love and its accompanying intercourse of soul. To this one cause more than to all others combined, is attributable that wide-spread sensuality and depravity of mankind in all their forms, in all their aggravation. Nor can the latter be removed but by obviating their cause, namely, sensuality without spiritual love. As the elements of sin and vice, and of disease and pain, are *propagated*, how cruel and wicked thus to usher into the world beings constitutionally so puny, so sickly, so depraved, so miserable, perhaps a curse to themselves and their race! Especially since they might just as well, ay, *better—with more pleasure to parents*, as well as infinitely more happiness to offspring—have been highly endowed, physically and mentally, and most exalted in their intellectual capabilities and moral virtues. Oh! parents, pause and tremble! in view of relations thus fraught with weal and wo to yourselves, your children, and your children’s children forever.

SECTION IX.

ALL-IMPORTANT CONSIDERATIONS TO THE MARRIED : RECIPROCITY.

Necessity of Reciprocity in love. Do. in parentage. The marriage rites. "The tie that binds." Want of sexual reciprocity the great cause of discord. Advice to brides. Effects of refusals. Reasons. Cases. Reluctant marriages. Nero. Potipher's wife. Amnon. Tamar. A case. Advice to husbands. Do. to wives. Cause of difference.

LOVE always requires a RETURN. RECIPROCITY is a constituent ingredient in its very nature. Without it neither can ever be happy in either love or wedlock. Its absence is misery to the ardor of the one, and repugnance to the coldness of the other. A cardinal law of both love and connubial bliss requires, that the more tender the affection of either, the more cordially should it be reciprocated by the other. This requisition is fundamental and absolute, and based in the physiological principle stated by St. Paul, that "The man hath no" parental "power over his own body, but of the woman; and the woman hath no power over her own body, but of the man." Duality has already been shown to appertain to love and marriage. It does so because it appertains to parentage, the former two having their only terminus in the latter. Because parentage absolutely requires the joint participancy of two, a male and female, and allows only two to partake in the authorship of every single product of humanity, both of whom must necessarily thus partake together; therefore love, which is only an incipient and preparatory stage of parentage, must be reciprocal between two opposite sexes. Both must LOVE EACH OTHER, in order that both may participate with each other in this parental copartnership. As both must participate *together* in this repast of love, in order to render it productive, so both must cordially love each other as a preparation for this repast. The absence of this reciprocity in love, renders it incipient and painful, for the same reason that the parental func

tion is abortive unless participated in by two conjointly. The exalted pleasure shown in Chapter I., Section V., to appertain to this parental function, constitutes the one essential imbodiment of love, as well as the principal object and ingredient in marriage. Its anticipation imbodies the chief incentive of the former, and the main motive of the latter. What other motive does or should prompt either? Nothing but this *single* legitimate object of marriage, and only consummation and constituent element of love. What else does the very etymology of matrimony signify?* And in what consists the marriage vow, but in the implied and fully recognised act of covenanting with each other to participate together in this ultimate repast of love? Candidates for matrimony! what but this do you seek and proffer in forming this alliance? Affected prudishness may pretend to frown upon this home truth; but, viewed in whatever light you please, the long and short, warp and woof, and sole imbodiment, of both love and matrimony—the one legitimate element, end, motive, and object desired and prompted—of either separately and of both collectively—consists in the anticipation and pledging of each to participate this function of love with the other. This is the origin of the marriage RITES. The bridegroom justly thinks himself *entitled* to these rites, because the very act of the bride in becoming his wife consists simply in a surrender of her celibacy, and a pledge to partake in this parental function. And the value set by either party on matrimony is mainly the price set on this repast. Other advantages grow incidentally out of marriage, but are only incidental. All depend on this—are its satellites—and grow legitimately out of it.

This being “THE tie that binds,” the absence of reciprocity here is of course *the* bane of contention. If similarity in other respects is essential to love, how ALL ESSENTIAL in this the very essence of the marriage covenant and compact? Matrimonial felicity can no more be had without reciprocity and

* Derived from “matrix,” which signifies sicature, mould, &c. (Exod. xiii. 18,) from which also matron is derived, and from monos, which signifies one.

mutual pleasure here, than noon-day without the sun ; nor can discord co-exist with reciprocity here any more than darkness and sunshine ; because they who cannot make each other happy in this the *ultimatum* of love and marriage, cannot in minor matters ; while those who can, will find all the minor causes of discord drowned in this key-note of concord. The *happiness* conferred by each on the other being the sole occasion of love, and reciprocity here being the heart's-core of all the happiness of both love and wedlock—their basis, and frame-work, and superstructure, and *all in all*—therefore those who are qualified to confer on each other this *summum bonum* of matrimonial felicity, are bound together by the strongest bond of union connected with our nature ; whilst those who cannot both confer and receive mutual pleasure in this respect cannot possibly be happy in married life, and consequently cannot possibly love each other ; and therefore should never enter together the sacred enclosure of wedlock. On nothing does the bridegroom set an equal value. All else in married life is of little value to him compared with reciprocity and happiness here. *This expected pleasure alone prompts marriage.* Oh ! if I could catch the matrimonial ear of the whole world, I would say, in the language of this *law of love*, to the blooming bride as she enters upon the nuptial relations : By all the happiness you are capable of conferring and receiving in married life, note every invitation to this banquet of love, and cordially respond. Coldness or squeamishness in love's repast, will dampen your consort's pleasure, and therefore his love, while your cold repulse or petulant refusal persisted in, will be the death-blow of matrimonial felicity to you both—a blasting sirocco to his fondest hopes ; for it will force him to drink the mere dregs of the marriage cup, in lieu of the delicious nectar he had so fondly expected to sip at the hymeneal altar. But, if you watch the rising desires of love, and bestow the welcome embrace, you re-ignite its flame and crown your blessed union with the complete fruition of this *heavenly* embodiment of all its pleasures.

But, nothing will sting him so severely with disappointment, despair, and hatred, as unsatisfied desire. The reason is this. As already seen, Amativeness, the cerebral organ of this passion, bears the most intimate relation to the whole body, and the entire mentality, as the means of the propagation of both. Hence, its gratification abates that burning fever consequent on its unsatisfied cravings, and calms down that irritability of the animal propensities, which always necessarily accompanies its reversed and painful action.

The precise physiological principle involved, is, summarily, this: Amativeness bears the most intimate reciprocal relation possible to the body, in order to its propagation, and also to the animal propensities. Hence, gratification sates that feverish, morbid, irritable, and depraved state of both this organ and of the whole of the animal propensities, among which it is situated; but its *denial*, fires up to their highest pitch of abnormal and therefore depraved manifestation, the whole of the animal region, the body included; and thus produces sin and misery in their most aggravated forms. Fully to enforce this cardinal doctrine, requires the full exposition of that fundamental law of relation subsisting between the various states of Amativeness and of the animal propensities.* But, assuming this point, behold in it the cause of that bitter hatred and implacable revenge always and necessarily consequent on the cold refusal in place of the soul-inspiring expectation of a cordial welcome!

This doctrine of the necessity of reciprocity must commend itself to all who have experience concerning it, and requires no other proof; while the uninitiated will find ample proof in the universal fact that those husbands and wives either one of whom went reluctantly to the hymeneal altar, never lived happy together. Scrutinize all the cases in which either party was over-persuaded by the importunity of the other, or by officious parents or friends, and every identical one, except those in which the requisite reciprocity has been subsequently re-

* See "Education and Self-Improvement," p. 94.

established, which are rare, will be found to have resulted in misery to both. Let this principle and fact effectually warn all against persuading or being persuaded to marry against their feelings. Ardent love in one can never compensate for the loss of it in the other, but only increases the disparity. Warmth in one and coldness in the other, is as ice is to fire. Reciprocity is indispensable. Those who love each other well enough to marry will need no urging, but will literally *rush* into each other's arms. Then let all beware how they marry unless both LOVE AND ARE BELOVED; because love in one and not in the other is a breach of love's cardinal requisitions, and therefore can never render either happy, but must, in the very nature of things, torment both for life. And let those who are married put forth their utmost endeavors to reinstate, as far as possible, reciprocity in this vital requisition of matrimonial felicity. A few facts:

From the very hour that Nero's "wanton dalliance"* and desired incest with his mother was interrupted, he plotted her death, and consummated that most revolting matricide with impatient haste and the most infamous cruelty. Potiphar's wife hated Joseph as cordially after he refused her this indulgence, as she loved him before, and solely in CONSEQUENCE of such refusal. This alone converted the frenzy of her love into revenge equally frantic. The story of Amnon and Tamar, (ii. Sam. xiii.) also establishes and illustrates our position. An enamored widow in New-York, similarly refused by an amorous man, because of his filial regard for her venerated husband, from that hour to this has pursued him with all the artful vengeance of a human fiend. The details of this case are full of thrilling interest. One of the recent cases of crim. con. in New-York, grew out of a husband's conscientious refusal to gratify his wife in this respect, while fulfilling her maternal relations. This roused her worst passions, and she sought with a paramour what she was denied in wedlock. In short, does this law of love, and law of mind

that refused indulgence engenders hatred, require farther proof, however similar in other respects, or that reciprocity here is the olive-branch of connubial peace, however illy matched in other respects? Need we prove that coldness in the one and ardor in the other, is "hope deferred" to the former, and repulsiveness to the latter, which necessarily blasts their mutual happiness, and of course their love? Is not this SETTLED TRUTH—the very summing up of this whole matter?

Forbearing reader! Condemn not our freedom; because our subject is fraught with the very life and death of all matrimonial felicity. It is one of MIGHTY moment—the great sand-banks of matrimonial shipwreck—yet rarely developed. Its chagrined victims rarely tell the fatal secret. It remains to be disclosed by SCIENCE. Besides, reader, you yourself may require to know what you can learn probably no where else. Accept, then, as you prize domestic happiness, the following matrimonial *life-preservers*, in the form of preparatory advice to all whom it may concern:

First, to the reluctant wife! For you to *yield*, is to conquer. By showing a desire to do all you can to oblige a beseeching husband, you throw yourself on his *generosity*, and thereby quell that desire which coldness or refusal would only aggravate. Your cheerful submission to what he knows to be disagreeable, at once excites his pity and gratitude, and thus awakens his higher faculties in your behalf, and subdues desire; because, how *can* he who dotes on you take pleasure in what occasions you pain? He takes your *will* for the deed, and loves you therefore too well to insist on so delicate a matter unless agreeable to you also, or to feast himself at your expense. Compliance is a *sovereign* remedy for his importunity because it *kills his desires*. Remember, you must always yield *cheerfully*, and with a view to *please him*, or else the whole effect will be lost. Never prove remiss, but do all you can to conform. Thereby you will lay your husband under the highest possible obligations of love and gratitude; whereas the unkind *refusal* begets increased importunity, and makes

him *insist on his rights*, and threaten you with vengeance if you dare refuse. Abundant excuse, such as the most unreasonable demand on his part, and utter inability on yours, alone should warrant your refusal.

Husbands! It is now your turn. To *promote desire* is your only plan. To excite those feelings which alone can render your wishes acceptable to the partner of your love, will obviate present repugnance, and render both happy in what otherwise would be a torment to both. *Cultivate the defective faculty.* Apply those perpetual stimulants which you alone can employ, and your wife, if a true woman, will necessarily respond. This element is of right, at least always *ought* to be, comparatively dormant at marriage, and therefore requires to be *cultivated* before its full activity can reasonably be expected. This, and this *alone*, can secure your desired boon—alone can obviate the difficulty. It is not for her, but for *you*, to excite *her* to willingness. Nor need you pride yourself on your manhood, unless you can call forth the desires you so much wish. Her coldness is *your* fault mainly. Almost *any* wife whose husband is not repugnant, can be persuaded to all the intensity of emotion necessary or desirable.

But, mark: this can *never* be done by *blaming* her. By soft words and tender manners *only*. And yet many husbands think to *drive* their wives to this tender repast by *blaming* them for delays. This is the very last thing that should be done; because this produces disaffection, and disaffection weakens the remaining fragment of love. By thus provoking desire, he can frequently obviate barrenness, which is often caused by want of interest in her. Excite this interest, and you thereby secure offspring—the one object of marriage and end effected by love. In short, “*provoke her to love.*”

After having done all that can be done to draw out her feelings permanently, let forbearance do the rest. What but her reciprocity can render this repast agreeable to your own feelings? You are not a *man*, but a brute, if you can *insist* at her expense. Where are your higher feelings? Where is

your love? Its only test is the sacrifice of personal interest on the altar of her happiness. The wife, too, who truly loves, will most cheerfully make an equal sacrifice, and this spirit of mutual sacrifice and mutual desire to oblige, will nearly or quite control all constitutional differences, and render your union happy to both.

It, however, deserves remark, that ninety-nine cases in the hundred of tameness on the part of wives are caused by disease, in one or another form, of the organs of their sex. Such disease sometimes inflames desire, but usually annuls it by enfeebling and debilitating those organs on the healthy action of which desire depends. And the fact, that a large proportion of our women are diseased, explains the repugnance of many wives to that which their husbands so earnestly desire; and this disparity—the sole product of disease—is the great breeder of connubial discord. Husbands, whose wives are thus afflicted, should attribute their wives' tameness, perhaps reluctance, not to constitutional apathy, or disobliging unwillingness, but to actual incapacity, induced by the prostration of health—by a disease very likely induced by the husbands themselves, as explained in *Amativeness*, p. 43. And the remedy will be found in the restoration of these organs of their partners from the prostrating influence of disease to the vigorous action of health, directions for doing which are given in Chapter V. of our Supplement. Do not blame when you should doctor. The torpor of which husbands complain is mainly their own fault.

Yet, sometimes, that sluggishness which tends to mutual dislike is on the husband's side, and possibly the penalty of premature indulgence in some form. But the advice already given applies here also, and need not be repeated.

The vast importance of this matter alone induced its insertion. Some will affect to scorn it, but even they may derive invaluable benefit therefrom, while those whom it more especially concerns will rejoice in the day that disclosed the secret cause of matrimonial discord, and brought again the olive

SECTION X.

FREQUENCY.

its natural boundaries. All our faculties should be exercised only when their results are required. Appetite, Combativeness, Hoarding, Benevolence, Conscientiousness, Language, &c. Offspring the result of this faculty. Analogical inference furnished by the brute creation. Objection. Woman the final umpire. To follow nature our highest happiness. Nature never tempts. The husbanding principle applied here. Love restrains animal desire. An egregious error. Repose. Propensity soon cloyed. Prospect. An infallible guide. Influence of sensual indulgence on love. Do indulge to secure offspring. Precaution. Appeal. Conclusion.

It remains to define nature's boundaries in this important respect, thereby to restrain exorbitant demand on the one hand, and to prevent excessive taxation on the other. Such bounds exist, and to practise them is the very acme of hymeneal bliss. That a most ruinous excess is now indulged in is certain. What, then, are the dictates of infallible nature?

That no faculty of body or mind should ever be exercised except when the *results* are required, and for the express purpose of securing such results, is a *law of nature*. Not to dwell on the folly of exercising the voice, muscles, eyes &c., when we do not require the *products* of these respective functions, we should never indulge Alimentiveness for the mere *gustatory* pleasure it affords, but only when we require *nourishment*, or the legitimate *product* of eating; and in eating thus, we experience the greatest possible gustatory pleasure. We should never exercise Combativeness for the mere *sake* of opposition, but only when its constitutional *results*—opposition to evil, defence of right, the accomplishment of good—are required. All other opposition is sinful in character, and painful in effect. The legitimate *end* alone sanctifies its exercise. So, to *save* six

or to kill merely for the sake of doing so, is barbarous ; whereas to exercise Destructiveness when it is required to effect its legitimate *ends*, is virtuous in character and beneficial in effect. So, also, to hoard for its own sake, and not for the purpose of effecting some beneficial *end* with the property acquired, is mean and miserly. To make money for its *uses* alone, sanctifies its acquisition. To do things *merely* to obtain praise, is weak and wicked ; but we should do honorable deeds for their *own sake*, and *then* enjoy consequent commendation. This law applies equally to the moral affections. We should exercise Benevolence only when we can *do good* thereby, and Conscientiousness only in order to secure *right* and prevent *wrong*, or to effect its constitutional *ends*. This law applies equally to the intellectual range. Thus, to talk without saying any thing, or having any thing to say—to utter sounds without *meaning* or sense ; that is, to talk *except* when we require *good results* from such talking, is consummate folly. Thus of Reason. Thus of all the mental faculties, and of every function and element of our entire being. To exercise any of them, *except* for the *express purpose* of effecting the constitutional *ends* to accomplish which such faculty or element was instituted, is foolish in itself, and injurious in its consequences ; because abnormal—a violation of Nature's ordinance—and is, therefore, necessarily fraught with evil. This is fundamental truth. From this law there is no appeal. It therefore governs the exercise of Amativeness. Should, then, the ultimate function of this faculty be indulged in *except* when its legitimate *products* are required ?

And, what are such results ? OFFSPRING SIMPLY. This is the one product of all the operations of love. Is not this reasoning conclusive and final ? Does it not enforce the inevitable inference of one, and only one parental interview to every product of humanity ?

Still, though the arguments which conduct us to these results seem to be sound and conclusive, and doubtless in

body the general intention of nature ; and, though most of the sound physiologists, much to the injury of their popularity, and doubtless against their own inclinations, have been compelled to teach similar doctrines ; yet this result is undoubtedly modified by a principle of *surplus*, which pervades all nature. Thus, more blossoms form on trees than can possibly be matured into fruit or seed, and hence half or more usually become abortive, and even then often require to be thinned out in order to secure the greatest perfection of the remainder. Far too many limbs grow upon trees, and either die off or require to be removed by art. If all the seeds formed in a single year should be allowed to grow, they would be so thick that none could mature—nature having ordained a great surplus of all seeds, and thus amply provided against scarcity. But this surplus provision is too obviously a principle of nature to require further amplification, and its applicability to the case before us is too apparent to need argumentation, and, of course, lets down this doctrine of extreme continency.

This doctrine finds unequivocal confirmation in the analogy furnished by the entire animal kingdom touching the frequency of this function—a species of argumentation the force of which is irresistible. Propagating just as man does, what is best, *in and of itself*, is best for both animal and man. The *law* involved is clear.

“ This reasoning,” many will say, “ is conclusive. We see no way to ward off or escape its conclusions ; yet we do not like to admit them. They are utterly at war with the habits of all married subjects. They curtail the principal pleasures of wedlock, yet leave us all its cares and dregs ;* so that, once admitted, few would assume the bur-

* The *cares and drudgery* incident to the family, are all *pleasures*. Every single thing necessarily appertaining to the family is *pleasurable only*. A most egregious error generally prevails in regard to this subject, which we shall endeavor to correct in the work announced in the preface, by giving a few *recs*, alias directions, for ren-

dens of marriage for so paltry a return. Above all, such continence it is not in human nature to observe, when so powerful and perpetual a temptation, enforced by all the ardor of passion in both, added to such facilities, are set for both parties, as wedlock proffers."

Bear in mind, that to observe the ordinance of nature in this respect, is not difficult—it "*whistles itself*"—is not self-denying, but is both easy in itself and yields the very perfection of this species of pleasure; and to suppose that frequent indulgence even in wedlock aids the government of this propensity, is a great mistake. *The converse* of this is the result. Indulgence inflames, necessarily and always, in wedlock or out of it. The more it is indulged, the more it demands. If it cannot be governed by continence, it certainly cannot by gratification. Moreover, it is certain that excessive indulgence in wedlock kindles fires that burn out of it, and consumes the virtue of untold thousands who would otherwise remain virtuous. But, of this in our supplement. Besides, far, *very* far, is it from nature to spread temptation before us, and then punish for yielding. Nature *never* tempts: "But every man is tempted when he is drawn away of *his own* LUST, and enticed,"* not by nature, to obey whom is always easy.

There is a feeling in human nature which instinctively husbands whatever is deemed especially valuable. Pre-eminently does this feeling treasure up and cherish whatever appertains to love. Much more, to the feast in question, which, moreover, imbodyes an ingredient of holy *sacredness*, to tarnish which by familiarity shocks us as sacrilegious. Those whose love is of the very highest order, instinctively regard this its ultimate repast as the "holy of holies" of the human soul—that inner temple of life which

dering the family the happiest place on earth, and banishing all its cares, perplexities, troubles, dæmons—in short, every thing at all disagreeable.

should be entered only on the most hallowed anniversary—that most dainty banquet of their being, and therefore to be reserved for the choicest occasions of life. When, therefore, the pure-minded and tenderly devoted bridegroom entertains the higher order of spiritual love for his adored spouse, will he not regard her as too pure and holy to be carnalized at once for carnality's sake? Will he not reserve her purity for that “natural use” which shall make them parents? * Paul imbodyes this sentiment when he says: “Nevertheless, he that standeth fast in his heart, having no necessity, but having power over his own will, and hath so decreed in his heart that he will *keep his virgin, doeth well.*” † Indeed, spiritual love *quells* animal desire as such, and remains content with that holy communion of soul described in section five—what was said there of love, applying here to this function—finding enjoyment of a far higher order in folding its beloved object in the arms of tenderness, and bestowing and receiving mutual caresses and embraces of love without one carnal desire as such. The supposition that *all* sensual pleasure is imbodyed in this *ultimate* fruition, is most egregious. Pardon the freedom of adding, that those soft accents and tender caresses, to participate in which the pillow of rest invites the married pair, are vastly more pleasurable than ultimate indulgence, because, allowing that spirituo-sexual magnetism

* Precipitancy is certainly injurious, besides thwarting the very pleasure sought, especially of the bride. Wait, at least, till that shrinking, trembling diffidence with which nature has invested this matter, has been obviated by personal familiarity, and time allowed for mutual acquaintance and desire. Besides, haste is the product of animality; whereas, by a law of our very being, propensity should always be governed by the higher faculties, which dictate that the wife be allowed to remain the maiden till both are prepared to fulfil the parental function and destiny.

† 1 Corinth. vii. 36. See also verse 35, and compare the entire tenor of this chapter with the doctrines of this work; which, however contrary to public sentiment and practice, are nevertheless sustained by high authority.

mentioned in section five, to be imparted and imbibed, "without let or hinderance," from a large serous surface, besides being perpetual, and increasing by exercise, while animality soon cloy, and also consumes the relish for this higher banquet of love. Indeed, this pure and protracted embrace is the compensation proffered by nature in lieu of sensual gratification, and infinitely the superior, because it embodies the highest and holiest emotions contained in our nature, and yields the most soul-hallowing and exalting repast on which mortals can banquet. Still, nothing but the very highest order of love will thus sanctify and subdue propensity. *But this will.* But why enlarge? The world is not yet prepared to receive or appreciate a doctrine which exalts the spiritual so far above the animal. Yet the pure minded few, and those only whose love has never been carnalized by disappointment, will understand and obey; and we trust, future ages, whose spirituality shall purify and exalt this function to its primitive destiny, will cause the clamors of propensity as such to cease, and enable mankind to find their highest happiness in fulfilling the ordinance of nature.

An infallible guide as to frequency, is to be found in its effects on love and offspring. This function being the imbodiment of the former, and the servant of the latter, whatever amount of frequency is promotive of spiritual love, and the consequent endowment of offspring, is right, and even duty. Nor is the argument destitute of plausibility or force, that this mutual banquet promotes the highest happiness of its participants, and thereby their mutual love; and hence the endowment of offspring. If so, the married may enjoy this boon and bounty as frequently as is compatible with health, and the oftener the better. Admit that one function may have two primitive offices, and that the secondary office of this function is to promote connubial love, by augmenting connubial happiness, and we are furnished with "the largest liberty" not positively injurious to health

But, difficult of complete demonstration as is this subject, one universal guide as to frequency should undoubtedly take precedence over all others. We have already adduced woman's love as the touchstone of the nature of true love. We have also shown that this parental function, the frequency of which we would now determine, is only the ultimatum of love—that both are governed by the same laws, and the former only the incipient stages of the latter. Why, then, should not woman be the umpire in this doubtful case? And this view is both sustained and rendered conclusive by that arrangement which has rendered the male always prepared to fulfil his part of the propagating function; whereas the female is not always thus prepared. Her very nature precludes her perpetual preparation in ways too apparent to require mention. What could render the conclusion more self-evident, that man should wait on woman in this matter of frequency, and not woman on man? That man should never obtrude on woman, but simply hold himself in readiness, subject to those invitations which woman knows full well how to give, without the shadow of impropriety, and, in reality, leading while she seems to follow? She, then, is that final umpire by which every husband should never fail to abide, and which, if allowed to control this whole matter of frequency, will conduct nearly every married pair to complete connubial felicity.

Of course, only healthy wives are qualified to regulate this delicate matter. Either disease or prostration in the organs of her sex renders her decision erroneous, absolutely; yet, even then correct, relatively—renders her too spiritless in reality, yet, under existing circumstances, though she would be averse to due frequency, yet, more than she desires would be injurious to her; and the husband must conform to the required denial. His lot is less fortunate, yet non-conformity will only increase his misfortune. Even then his wife is his judge; and his only appeal consists in

restores her to health, and thus increase the enjoyment of both

Yet the opposite not unfrequently occurs. When female complaints cause slight inflammation instead of torpor, or a chronic fever, the result is undue desire, or that insatiable nymphomania, which not unfrequently afflicts the gentler sex. Nor will the desired frequency here effect a cure. It will only aggravate. So that voluntary restraint in such cases becomes indispensable.

Undue desire or torpor may arise from other causes—may often be hereditary—yet these exceptions leave our great governing rule of frequency to be determined almost exclusively by women who are healthy and perfect as females—an umpire to which gallant men should not object, and by which he should be proud to abide. Conclusive as is the argument of one interview at a birth that result should give place to this. Yet between the two, less disparity probably exists than appears at first sight. When woman is prepared for the recipiency of the germ of life, nature indicates such preparation by an intensity of desire both not to be mistaken, and highly promotive of the endowment of offspring. Before such preparation, and after such recipiency, her desires are, as at these times they should be, too tame to impart the exalted impress given by high-wrought passion to progeny, and the pleasure attendant on this function, is comparatively insipid—one exalted interview surpassing scores of tame embraces. And if parents would diminish their frequency so as to enhance ecstasy, they would be incalculable gainers in the amount of pleasure experienced, besides doubling, perhaps quadrupling, all the endowments of their offspring. No mistake can be greater than the prevalent supposition that hymeneal pleasure is in proportion to frequency; whereas it is in the reverse ratio. Do we not enjoy a single meal, when really hungry, more than scores when not so? So here, frequency begets satiety, and gluts the appetite and enjoyment. Suppose New Year came once a week

we should take less pleasure in fifty-two new years than we now do in one, because frequency would render it insipid ; whereas now weeks and months are spent in most delightful preparation and anticipation of this one day, which is often an instrument of more and more exalted pleasure, than any entire month of the year. The applicability of this illustration to the case in hand, is too apparent to require specification, and the practical lesson here taught, should induce the married, merely as a means of securing the very pleasure sought, to partake less often, that it may be with a keener relish.

Bear in mind, that we write to PROMOTE sexual pleasure instead of to curtail it. We recommend abstinence in order to increase the sum total of enjoyment, and deprecate frequency, because destructive of the very pleasure sought. The epicurean philosophy is the true one. Self-denial forms no part of our creed. We go for *SELF-enjoyment* in the fullest sense of that term, and in its application to the subject in hand. We wish to show parents how they can the most effectually ENJOY this banquet, instead of diminishing one iota from hymeneal bliss as such. That exercise of this function is most concordant with nature which yields the most enjoyment, both in and of itself, and in its various and multifarious bearings on our other enjoyments. Thus qualified, neither our motives nor our philosophy can well be misunderstood ; for we give the largest liberty compatible with the highest sexual enjoyment, to promote which is the one desire of both this section and this work. Call me not a hymeneal Stoic, but EPICURE ; yet as gluttony precludes gustatory pleasure, and as a single meal, eaten with the keen relish conferred by appetite, gives more and more exalted pleasure than scores without it, so hymeneal postponement is the secret of hymeneal appetite and pleasure ; while as the gourmand can never know exalted gustatory pleasure, so the cloyed advocates of connubial frequency necessarily deprive themselves of most of the pleasures they

seek, and what few are left, are embittered. We therefore trust, that we shall be remembered with gratitude for advocating this doctrine of abstinence by all who put it in practice, though most of our cotemporaries who take similar ground, have been visited with unmitigated censure from all. Are not our arguments sound, and our conclusions the true interpretation of nature's ordinance touching frequency?

But its *kind*, and the *feeling and spirit* with which it is participated in, determine its influence on love even more than frequency, which, however, it involves. Compare the effects on love of indulgence sought for its own sake, with that sought as a means of offspring. Their difference is heaven wide. The former sensualizes and depraves, necessarily and always. Behold its brutalizing influence on the sensualist! Scrutinize the expression of his countenance, the tones of his voice—all he says and does--and you discover the escape of grossness, vulgarity, animality, and lust from every avenue of expression. Nor is it difficult, from these and other indices of carnality, to detect the sensual and the wanton.*

It also breeds disgust for its paramour. We are compelled by a law of mind, to regard a frequent partner of sensuality as a kind of *animal tool*, a mere sexual *thing*, gross, low, and sensual. This shows *why* the libertine, however intently he pursued his "game," before indulgence, always becomes indifferent after desire is sated, and finally casts her off. This is *always* the case, because based in the law of mind that sensuality, in and of itself, degrades its joint partner in their own eyes, and in the eyes of each other breeds disgust of self and one another, deteriorates the moral tone, and demeans and animalizes the entire being! This abasement is *inherent* in excessive indulgence for its own sake; nor does marriage wipe away the pollut-

* These signs, and also those which disclose self-abuse, will be found in our supplement

ing stain. Carnality is carnality, the world over, in wedlock as much as out of it, and *constitutionally* "breeds contempt, disgust," and hatred, even between the married. This must *always* be the case where animal indulgence is sought; the laws of nature knowing no difference between those *legally* married or unmarried. I speak of mere animal indulgence as such.

Does not this principle develop one cause of the *mighty* difference in the estimation in which lovers hold each other before marriage, compared with their mutual estimation—*depreciation*—afterwards? That such depreciation often—*generally*—does actually take place, the recollections of most that are married, are vouchers. Let them compare notes touching their mutual estimation before the first interview with that entertained afterwards, and say whether it does not almost always humble and depreciate each in the estimation of one another. Did it not go far to dispel that association of the angelic before entertained, and substitute one much lowered down, perhaps debased to the *thing*? But for ruthlessly invading the bridal sanctuary, it would be in point to put some home questions concerning this matter, yet this sacred veil must not be removed. But we call upon the bridegroom to testify whether indulgence did not breed a feeling of commonness and depreciation in place of the most exalted estimation. Yet these deteriorating effects on love are experienced by those only who seek carnal gratification *as such*. But, alas! these form the mighty many!

Far otherwise is the effect of this banquet, if served for the express purpose of becoming parents. Let the fond bridegroom preserve the hymeneal jewel of his adored bride till both are prepared for offspring, and let parentage be the primary object sought, and hymeneal pleasure only secondary, just as the gustatory pleasure of eating should be secondary to its *results*, and this holy intercommunion, so far from lowering down either in the other's estimation

will incalculably *elevate both*. It will radiate the eyes of the doting husband with additional lustre, and cause those of the devoted wife to glow with increased tenderness, as they interchange looks and tokens of love; because each will prize the other as a co-worker and joint partner in achieving the most desirable object of life. Nor will the prospective mother shed one tear, or heave one sigh of sorrow, over her cherished, but now sacrificed jewel, because its loss is the gain of one infinitely dearer—one that opens up the gushing fountain of maternal tenderness *in addition* to all the ravishing joys of connubial love. Not a blush of shame tinges the cheek of modesty, as she exchanges looks and tokens of conjugal affection with the father of her dear babe; but, so far therefrom, by all her maternal pleasures is her estimation heightened, and her love augmented. To thus have offered up the maiden on the altar of the matron, only swells her flood of joy and bliss; whereas to be defiled by sensuality but humbles and debases, without leaving in return one single item of value. Even chance maternity, when she sought carnality, always pollutes, never elevates.

Dear reader, seest thou now the different effects on love of the carnality and the spirituality of this function? That the former vitiates and poisons all it touches? That the latter sanctifies, and purifies, and perfects?

Having now laid the entire issue before his readers, the Author lays the unction of frequency and character upon their own souls. Choose, individually, between the blessing and the cursing. But whether you serve up this banquet frequently or rarely, partake thereof *only* in the highest and holiest possible exercise of spiritual love. Carnality, frequent or seldom, necessarily corrupts. The doctrine of frequency, so much more congenial than continence, may be the order of nature—is, *provided* it promotes spiritual love, which it may do in case one function can have two offices—nature's warrant for which, however, is less clear—and in case this bounty is enjoyed *only* as a *mutual inter-*

change of holy love; otherwise, NEVER. Beloved reader! May a vigorous intellect determine thy choice, and moral purity guide thy participation. God forbid the sacrilegious prostitution of this highest and holiest human function to brutal lust!

May this humble treatise go forth to PROMOTE CONJUGAL AFFECTION—to SANCTIFY THIS BANQUET OF LOVE—to ENDOW OFFSPRING with the best physiology and the highest mentality in the power of parentage to confer; and incalculably to ADORN, PERFECT, and BLESS MANKIND, both now and for ever.

APPENDIX A

This law, that progeny inherit those particular states of mind and body, existing in parents at the time the former receive being and character from the latter, also governs all that propagates. This is rendered apparent by the fact that all animals procreate by and while in the exercise of those functions which predominate in their natures. Thus, flight is the great function of all birds—that by which they procure most of their subsistence and pleasure—and accordingly they fulfil this parental function WHILE USING THEIR WINGS, and cannot without them, especially the male. Yet domestic fowls, which seldom use their wings, use them a little, and proportionally little at this period. House flies use their wings very actively both in the coupling function, and during their whole lives. This is equally true of insects generally, of which the butterfly is another example.

Behold the contrast in crawling animals—the male CRAWLING, instead of flying,—a coincidence which pervades both kingdoms.

Waterfowls, again, fecundate their eggs near the water—ducks, the most attached to this element, IN it; but geese, less attached, near it. Fish impregnate their spawn while swimming, thus doubtless promoting the swimming propensity of their product.

Vicious animals, again, are far more ferocious at this period, than at any other. Of this dogs are examples—the female yelping and snarling at her pursuers, and the male biting and fighting his competitors. Lions, tigers, leopards, panthers, catamounts, and cats—all carnivorous animals—are terribly fierce at this season. Turkeys, geese, prairie hens, and all the fighting species of the feathered tribes, contend combatively at this period, but do not bite destructively. Horses bite, and kick, and contend while coupling, and their progeny are desperate when not subdued, or when cornered. Behold in these and kindred examples, the sweeping universality of this law of propagation.

Behold, also, in the ferocity of all vicious animals at this period, contrasted with the amiableness and sweetness of the dove, and in the coarse, rough, harsh manner of the former in opposition with the

softness and gentleness of pigeons, another conclusive proof that offspring takes on those particular states which exist in parents at the period of procreation. What can equal the tenderness and loveliness of the dove while fulfilling the parental destiny, and what so gentle and lovely as their product? And does no relation of cause and effect obtain between these coincidences?

Running animals, again, unite to parent their young while in the midst of a violent and protracted chase. The deer, and all its species, are extraordinary runners, and in accordance with our law, run, for days together, while the sexual fever rages, which, from this circumstance, is appropriately called "*the running season.*" Dogs furnish another running example. The female, at this period, frisks about awhile, and then starts off at full speed, and the male follows up, both racing for hours, sometimes days, before and after they unite, and accordingly, their progeny's leading trait is to run. Why not, since they received being and character while both parents were in full chase?

The horse, especially, when wild, furnishes another pertinent example; and when even domestic horses are turned out together, male and female, into field or forest, the female refuses gratification till pursued for hours and days, until both are heated up to a perfect foam, and to the farthest point previous to incipient exhaustion; and our stock breeders set both in motion as a preparation. The male is also compelled to put forth extraordinary exertions of strength in order to rear and support himself at the required height, and the female both to sustain her burden and resist the propelling efforts of her paramour till the flesh of both is all knotted up into ridges and bunches, as can be easily seen. Behold in the speed and strength put forth by both, and in the burden borne by the female, the coincidence with the travelling, drawing, and carrying capabilities of this animal.

But the bull, though obliged to put forth prodigious exertions of strength in order to parent his young, runs a little, yet comparatively but little, and hence his progeny is powerful in strength, yet lacks speed. The sexual habits of the buffalo—fierce, powerful, ranging—also correspond with our law; while all lively, brisk, sprightly animals are particularly so at this period.

Nor are these illustrations, striking and sweeping as they are, by any means all; but the reader's own knowledge and observation will enable him to follow them out to any required extent. Yet they are sufficient to establish this great law—as universal as it is palpable—

What the habits and peculiarities of all animals are especially manifested when they unite to propagate. Now, are all these striking coincidences merely casual? Are they not rather the instrumentalities employed by nature for perpetuating these peculiarities? What more or clearer evidence is required to teach parents that their children will take on those several states of mind and body existing in themselves at the period of parental union? The law here illustrated pervades all animated nature, and teaches parents, with all the emphasis of their regard for their children, to put themselves into those states previously which they wish their offspring to possess through life. Behold, in the body of the work, the value and applicability of this law to the improvement of mankind!

APPENDIX B.

INCREASE OF POPULATION.

The Circassian race usually doubles itself every twenty-five years. Our national population doubles every twenty years. Let us assume thirty years, so as to be at least within bounds, and 20,000,000 is our number in 1850. In 1910 we shall equal 80,000,000; within less than a hundred years, 160,000,000; and in a little over two hundred years, which some of our grandchildren's grandchildren will doubtless live to see, it will be 1,280,000,000, or seventy-two then to one now. Old people often tell with surprise how small our towns and cities were fifty years ago, and all of us are witnesses of their extremely rapid increase. Now, let this increase continue with its present ratio, and it will soon fill our whole earth completely full--will cram every mountain, and valley, and river, to their utmost capacity, yet unless checked, go on still to multiply human beings at a frightful ratio. Nor is this period so far off but that it will eventually come, and come it must, even in spite of any cause of premature death, for this is the earth's destiny.

But, this period arrived, what will arrest its multiplying progress? Or must all its inconceivable horrors--universal starvation, and consequent desperation--be let loose upon a world literally covered with human masses? This is certainly far from being an ordinance of nature. All her provisions tend to happiness: none to misery. Suffering--AGONY--the like of this, she will not allow--will effectually prevent.

But How? Will not Amativeness exist then, as now? And, existing, will it be satisfied with begetting two offspring in a life time? This implies a feebleness inadequate to the due endowment of even these two; for it must exist in great *power*, in order to confer a powerful organization in its products. Or will mankind be so conciliatory to one another, that many, to oblige others, will forego becoming parents? This cannot be expected. Or will all learn and practise self-denial sufficient to resist all indulgence of this passion, excepting twice to each human being? But, as already seen, nature never requires self-denial at our hands. Or will infanticide be practised? No! for this is too monstrous in itself, and cannot be perpetrated without destroying the mother's health and life. Besides, nature's motto is not "Of two evils, choose the least," but "NO evil; ALL good." By what pleasurable means, then, will she arrest this multiplying propensity? By the SPIRITUAL LOVE of section five, and the continence of our last section—means amply sufficient to prevent any more propagation than is sufficient to replace the then existing number, no: only without any sexual self-denial, but the doctrine of our last section being true, with the highest connubial love and happiness parents can experience. Amativeness will then love the VIRTUES of its partner more, and the person less, and substitute the commerce of soul there pointed out for that of body now so excessive. Besides, all the passions will then become purified and sanctified, as shown in our articles on Progression in the *Phrenological Journal*, and of course lust will give place to love in an order of **purity and power** infinitely more pleasurable than the sensuality now so **rife**.





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